



Property of
duate Theological Union

MAR 15 1988

THE JOURNAL OF THE MOSCOW PATRIARCHATE



THE SYNAXIS OF THE SAINTS OF SUZDAL

Late 19th-early 20th century icon

The land of Suzdal owed its Christian enlightenment to St. Feodor († 1023). He came to Kiev as a Russ from Constantinople accompanying Metropolitan Mikhail of Kiev († 992), who baptized the Grand Duke Vladimir in Chersonesus in 987. In 990, Feodor was consecrated Bishop by Metropolitan Mikhail and appointed to the newly established see of Rostov Veliki.

The construction of many cloisters in Suzdal and Vladimir was associated with the name of St. Ioann (1190-1214).

Among the younger contemporaries of Bishop Ioann was St. Efrosinia († 1250). After the death of her husband she took the veil in the Suzdal Convent of the Deposition of the Holy Robe of the Most Holy Theotokos and attained heights of spiritual perfection through acts of piety and Christian mercy during the trying years of the Tartar-Mongol invasion.

St. Evfimiy († 1404 or 1405) pursued monastic acts in the Caves Monastery in Nizhni Novgorod. In 1350 he was summoned to Suzdal by Prince Konstantin Vasilyevich and founded there the famous Monastery of the Transfiguration of the Saviour.

1987.7 THE JOURNAL OF THE MOSCOW PATRIARCHATE

PUBLICATION OF THE MOSCOW PATRIARCHATE

Editor-in-Chief:
Metropolitan PITIRIM
of Volokolamsk
and Yuriev,
Head of the Publishing
Department
of the Moscow
Patriarchate

Executive Secretary:
K. M. Komarov

The journal is published monthly in Russian and English

Editorial and Subscription Offices: Box No. 624, Moscow 119435, USSR

CONTENTS

Message from His Holiness Patriarch Pimen on the 650th Anniversary of the Trinity-St. Sergiy Lavra	2
Decisions of the Holy Synod	4
CHURCH LIFE	
Services Conducted by Patriarch Pimen	8
Holy Easter in Moscow <i>by Deacon Feodor Sokolov</i>	9
Archimandrite Feofan Galinsky Nominated and Consecrated Bishop of Kashira	14
The Life of St. Sergiy of Radonezh <i>by His Holiness Patriarch Aleksiy</i>	19
Celebration at St. Daniel's Monastery <i>by Hegumen Antony</i>	26
Our Pilgrimage to the USSR <i>by Father Theodor Hölldobler</i>	28
Restoration of the Resurrection Church in Bryansk <i>by Archpriest Pavel Samchuk</i>	29
At the Sofrino Workshops	31
News from Theological Schools	
Message of Patriarch Pimen to the Participants in the Graduation Ceremony at the MTS and Precentorial Courses	32
Graduation Ceremony at the MTS <i>by Father Vladislav Tsypin</i>	33
In Memory of Aleksandr Pushkin	36
In the Dioceses	37
SERMONS	
Sermon on the Day of the Lord <i>by St. Augustine</i>	42
Feast of Prince St. Vladimir, Equal to the Apostles <i>by Archbishop Dimitriy Muretov</i>	44
In Praise of St. Sergiy <i>by Archpriest Vladimir Kucheryavyy</i>	46
PEACE MOVEMENT	
Patriarch Pimen Awarded the Gold Medal of the Soviet Peace Fund	48
At the World Congress Dedicated to the International Year of Peace	49
Conference of the CPC Regional Committee in the FRG	50
Plenary Session of the Soviet Peace Committee's Public Commission	50
For the Demise of the ABCP Vice-President, Bhikku Shojuna Mibu	50
The 5th Soviet-Japanese Round Table Conference	51
Message of Congratulation to the Chairman of the Soviet Peace Committee, G. A. Borovik	51
ORTHODOX SISTER CHURCHES	
Decisions of the Third Pre-Council Pan-Orthodox Conference (continued)	52
Enthronization of Patriarch Parthenios III <i>by Bishop Palladiy</i>	54
Metropolitan Pankratiy of Stara Zagora Expresses Gratitude	60
OIKOUMENE	
EYCE XVIII General Meeting	61
Delegation of the Churches in the USSR Visits the PPR	61
Practice of the Church and Unity <i>by Archbishop Aleksandr of Dmitrov</i>	62
A Visit to Theological Schools in the United States (continued) <i>by Hegumen Makariy</i>	68
THEOLOGY	
Problems of the Rise of Russian National Self-Consciousness in Connection with the Baptism of Russ <i>by Metropolitan Filaret of Minsk</i>	71
LITURGICAL PRACTICE	
Sacrament of Penance. The Order of Confession (continued) <i>by A. I. and Archpriest Gennadiy Nefyodov</i>	75
Sticheron from the Service to St. Sergiy of Radonezh	77
BOOKS AND PUBLICATIONS	
Theological Studies. Jubilee Collection for the 175th Anniversary of the LTA <i>by V. Nikitin</i>	79

Message from His Holiness Patriarch PIMEN
on the 650th Anniversary of the Trinity-St. Sergiy Lavra
(1337—1987)

"This day, O ye faithful, we are feting with radiant joy the feast of the most famous cloister of the Trinity"

(Troparion to the Synaxis of the Saints of Radonezh).

Beloved in the Lord archpastors,
Reverend father superior, Archimandrite Aleksiy,
God-loving brethren of the Trinity-St. Sergiy Lavra,
Clerics, pious pilgrims and worshippers, dear guests,

In keeping with Lord's Commandment we mark with solemn prayer important events in the life and history of our Holy Church. Today we are feting the 650th anniversary of the foundation by Abba Sergiy in a place called "Makovets", near Radonezh, of the cloister of the Holy Trinity, traditionally called "The Abode of the Life-Giving Trinity".

As Divine Providence would have it, our holy Lavra has been since ancient times the spiritual centre of the Russian Orthodox Church. The Lavra of St. Sergiy has always been an example of monastic feat, embracing prayer in the cell and daily toil, such as various monastic obediences, church services and sermons, edification, spiritual guidance and enlightening of worshippers and pilgrims as well as theological, Church-historical and other scholarly and Church-patriotic labours. The Lavra is a treasury of national culture, the guardian of Russian Orthodox customs and traditions.

We kneel down in prayer before the great shrine of the Lavra—the holy relics of its founder, Abba Sergiy, whom we venerate as a prayerful intercessor and miracle worker, as a patron, patriot and hegumen of the Russian land. We laud the pious and radiant host of the Radonezh saints whose labours and ascetic feats have been the glory of the Lavra of Abba Sergiy throughout the centuries. We remember in our prayers all those who toiled and prayed at the Lavra, both famous and unknown, who offered their strength and life itself for the sake of our Motherland, the Holy Russian Church and of this cloister. Eternal memory to all of you, blessed fathers and brethren!

Ever since the time of Abba Sergiy and to this day the Lavra has been bearing Orthodox witness to Christians both within and without this country, accomplishing its patriotic and peacemaking service to mankind by its tireless prayer for peace of the world and unity of all men. By providing a tangible material contribution to the cause of peace, the Lavra sets an example of active involvement in saving the sacred gift of life on Earth.

A whole number of hierarchs and Church figures have emerged from within the walls of the Lavra and the Moscow theological schools located here. The spiritual life of the Lavra has a grace-giving impact upon the academy and seminary which are called by right "the big cell of Abba Sergiy".

We are pleased to see today many young monks among the Lavra brethren. A difficult, but fine road is lying ahead of you, my dear. St. Paul the Apostle exhorts us by saying: *In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; so that people would have no evil thing to say of you* (Tit. 2. 7-8).

Having taken upon ourselves the burden of monastic feat after the example of Abba Sergiy, we also assume the obligation of implementing his paternal behest: "Have, above all, the fear of God, and purity of spirit

and body, and impartial love; and in addition to that—love of the stranger and humility, and fasting, and prayer. Observe measure in food and drink; do not lust after honour and fame, fear and remember the hour of death...”*. And may the Holy Abba himself, who is invisibly present here in spirit and is bestowing his blessing through his relics, be always your guide and teacher.

Great is the spiritual impact of the St. Sergiy Lavra upon the moral strength of our faithful: it has always been in evidence and we are witnessing unto it even now.

It was in this Lavra that the Orthodox Prince Dimitriy Donskoi partook of its sanctity, received from Abba Sergiy a blessing to fight the invaders and defeated them.

And it was also this Lavra that inspired our forefathers to exploits in the years of trials and tribulations.

It is this Lavra that today is the venue of meetings for peace of heads and representatives of various Churches, various faiths and religious associations.

It was here that the Local Council of the Russian Orthodox Church took place in 1971.

And just as in the past, this Lavra is now attracting zealous worshippers from all the corners of our country, from all over the world, who come here with their sorrows and needs to supplicate in prayer the Holy Abba. It is also attracting numerous guests from abroad.

Today we stand again by the holy shrine of St. Sergiy, Hegumen of Radonezh. To our faithful it has always been a source of strength from which they received the blessing for every Church act, every kind of labour and civil effort, never embarking upon them without gaining first an inner, ethical and spiritual support.

We all, my dear ones, are part of present-day society. And, like the whole of our Church, the Trinity-St. Sergiy Lavra finds itself in new social conditions which largely determine its future development. Concerns of our nation are also our own concerns. While working diligently for the benefit of our Motherland, we, believers, turn our prayerful gaze to the great founder of the Lavra who personifies, with his life, exploits and ceaseless cares for his country's spiritual rebirth, the best thoughts and aspirations of this nation.

We are marking the 650th anniversary of the St. Sergiy Lavra on the threshold of a momentous date in the life of our Church—the Millennium of the Baptism of Russ. And it is our duty, in marking the jubilee of the Lavra, to contribute to the preparations for the all-Church celebration of the millennium. So may our prayers today be zealous, may our Orthodox, ecumenical and peacemaking labours dedicated today to Abba Sergiy be pursued with diligence, and may our striving after spiritual growth and perfection be lofty and sincere.

Dear archpastors, beloved fathers, brothers and sisters, spiritual children of Abba Sergiy,

Let us give thanks to the Lord for His great and providential blessings poured down in abundance upon this Lavra of ours!

Let us laud the Mother of God Who graced with Her visitation the Saint of God, Hegumen Sergiy, in his humble cell.

In the words of the festal kontakion, “let us give glory to the God-loving saints of Radonezh, who adorned, like stars, the heaven of the Church with their acts of churchy living...”

And let us turn, as always, with a meek and joyous prayer to the first hegumen of this cloister and say: “O holy head, holy father, blessed and great Abba Sergiy! Forget not thine humble ones to the very end, but remember us in thine holy and well-pleasing prayers unto God. Remember thy flock which thou shepherdest thyself, and forget not to visit thine

* The *Life* of our father, God-bearing St. Sergiy, the Miracle Worker.

children. Pray for ourselves, O holy father, for thine spiritual children, having the boldness unto the Heavenly King; do not remain silent unto the Lord on our behalf and forsake not ourselves who venerate thyself with faith and love. Remember us, the unworthy ones, by the Throne of the Pantocrator and pray ceaselessly for us unto Christ God: for thou was given the grace to pray for ourselves. For we do not regard thou as dead: for although thou hast passed away from ourselves in body, thou remainest alive even after death. Abandon us not in spirit, safeguarding us from the enemy arrows and all manner of demonian temptations and the wiles of the devil, O thou our good shepherd. For although the shrine with thy relics is always visible before our eyes, thy holy soul is worthily rejoicing with the angelic host, with bodiless orders, with the Powers of Heaven standing in front of the Throne of the Pantocrator. Knowing in truth that thou is alive even after death, we kneel before thee and beseech thee to pray for ourselves unto Almighty God for the benefit of our souls, supplicating that we be given time for repentance, that we pass unhindered from earth unto Heaven, being spared bitter torments, demons, princes of the air and eternal torment and inheriting the Kingdom of Heaven with all the righteous who have pleased from all time our Lord Jesus Christ. For Him befits all glory, honour and worship, with His Unbegotten Father, and His Most Holy and Gracious and Life-Giving Spirit, now and forever and world without end. Amen”.

*PIMEN, Patriarch of Moscow and All Russia,
Holy Archimandrite of the Trinity-St. Sergiy Lavra*

July 6/19, 1987

The Feast of the Synaxis of the Saints of Radonezh

Decisions of the Holy Synod

At its session on May 12, 1987, the Holy Synod, chaired by the PATRIARCH,

CONSIDERED: transfers of diocesan administrators.

RESOLVED: (1) that a request be granted of Archbishop Ionafan of Kishinev and Moldavia for retirement on archpastoral pension because of ill health;

that gratitude be expressed to Archbishop Ionafan for his useful labours over many years for the good of the Holy Church and the Motherland;

(2) that Archbishop Serapion of Vladimir and Suzdal be appointed to the See of Kishinev and Moldavia;

(3) that Bishop Valentin of Tambov and Michurinsk be appointed to the See of Vladimir and Suzdal;

(4) that Metropolitan Ioann of Pskov and Porkhov be retired on archpastoral pension because of ill health;

that gratitude be expressed to Metropolitan Ioann for his useful labours over many years for the good of the Holy Church and the Motherland;

(5) that Archbishop Vladimir of Krasnodar and Kuban be appointed to the See of Pskov and Porkhov;

(6) that Bishop Isidor of Arkhangelsk and Murmansk be appointed to the See of Krasnodar and Kuban;

(7) that Father Superior of the Moscow St. Daniel's Monastery, Archimandrite Panteleimon Dolganov, be made the Bishop of Arkhangelsk and Murmansk, with his episcopal nomination and consecration taking place in Moscow;

(8) that Archimandrite Evgeniy Zhdan of the Leningrad Diocese be made the Bishop of Tambov and Michurinsk, with his episcopal nomination and consecration taking place in Leningrad.

The appropriate ukazes to be sent out.

HEARD: the report by His Eminence Metropolitan Aleksiy of Leningrad and Novgorod on the latest regular ecumenical meeting of heads and representatives of Churches in the USSR members of the Conference of European Churches (Pukhtitsa-IV Seminar), held at the Pukhtitsa Convent of the Dormition, Tallinn Diocese, on February 3-4, 1987.

RESOLVED: (1) that gratitude be expressed to Metropolitan Aleksiy of Leningrad and Novgorod, administrator of the Tallinn Diocese, for his initiative in organizing and maintaining the ecumenical dialogue and fraternal cooperation among the Churches of our country on all European ecumenical themes;

(2) that the usefulness be noted of the Pukhtitsa seminars which provide for a common ecumenical prayer and exchange of ecumenical experience and information for the purpose of

taking an all-Christian contribution to resolving urgent problems of human society;

(3) that gratitude be expressed to all the participants in the seminar representing various churches for the spirit of openness and fraternal cooperation.

HEARD: the report by His Eminence Metropolitan Aleksiy of Leningrad and Novgorod on joint session of the CEC Presidium and Advisory Committee on March 26-31, 1987, at the Ecumenical Institute in Bossey, Switzerland.

RESOLVED: (1) that the election of Metropolitan Aleksiy of Leningrad and Novgorod, member of the CEC Presidium, as chairman of the CEC Presidium and Advisory Committee at the start of a new stage in the activities of this ecumenical body of European Churches be welcomed;

(2) that it be noted with satisfaction that the plans of practical work for the post-Assembly period are in line with the priorities set by the X CEC General Assembly in September 1986 in the formula "Unity and Witness, Peace and Justice";

(3) that usefulness be noted of taking a comprehensive stand on problems of the life and role of Churches and Christians in present-day society as stressed by the Presidium and Advisory Committee in considering the mission of churches in the secularized world;

(4) that preparations be welcomed for an all-European Ecumenical Assembly on Peace and Justice scheduled for early 1989 as an opportunity to provide specific contribution to solving some of the most urgent problems of peace with justice on our continent and throughout the world; that it should be borne in mind in this context that the European ecumenical assembly represents a major landmark on the road of a conciliar search by worldwide oikoumene of common stands on justice, peace and the integrity of creation; that in view of this, it be considered important to work at various levels in further elaborating these problems for the European Assembly on Peace and Justice.

HEARD: A petition from Father Gleb Yakunin, a cleric under ban, submitted to His Holiness the Patriarch and asking for the lifting of the ban. He writes in his petition: "I filially assure Your Holiness, that I shall abstain from any illegal, antisocial or anticanonical actions, and that in my service I shall strictly adhere to the norms of discipline that exist in the Church. I am hopeful that I shall meet the approaching great jubilee of the Russian Orthodox Church officiating in my present rank before God's altar.

"Of Your Holiness unworthy cleric, Gleb Yakunin. April 28, 1987."

RESOLVED: (1) may the Merciful God, Who will have all men to be saved, and to come unto the knowledge of the truth (1 Tim. 2. 4), accept, according to His mercy, this plea of Father Gleb Yakunin, a priest banned from officiating;

(2) that the ban placed upon Father Gleb Yakunin in 1966 by His Holiness Patriarch Aleksiy be lifted in the spirit of the love of the Risen Lord;

(3) that Father Gleb Yakunin be warned with the words of the Saviour: *Behold, thou art made whole: sin no more, lest a worse thing come unto thee* (Jn. 5. 14);

(4) that Father Gleb Yakunin be placed at the

disposal of Metropolitan Yuvenaliy of Krutitsy and Kolomna.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the Patriarchal Parishes in Finland.

RESOLVED: that the archpastoral guidance of the Helsinki communities of the Protecting Veil and St. Nicholas be entrusted to Metropolitan Aleksiy of Leningrad and Novgorod and that Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, be relieved of the administration thereof.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the visit to Italy with a delegation of the Union of Soviet Societies for Friendship and Cultural Relations with Foreign Countries from March 25 to April 2, 1987, of the Head of the Publishing Department, Metropolitan Pitirim of Volokolamsk and Yuriev, Vicar of the Moscow Diocese.

RESOLVED: (1) that satisfaction be expressed with the representative of the Russian Orthodox Church being one of a group visiting Italy on a mission of friendship and peace;

(2) that usefulness be noted of Metropolitan Pitirim's meetings with representatives of Church and public circles.

HEARD: The report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of a Russian Orthodox Church delegation led by Archbishop Vladimir of Krasnodar and Kuban in the 5th International Hiroshima Peace Seminar on Our Christian Mission for Reconciliation Today conducted at the invitation of the Evangelical Lutheran Church of Japan in Hiroshima, Japan, on March 31-April 3, 1987.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church representatives in the 5th International Hiroshima Peace Seminar which met in an atmosphere of fraternity and Christian love;

(2) that the importance be noted of the final document—The Statement of the International Hiroshima Peace Seminar-1987;

(3) that gratitude be expressed to the Evangelical Lutheran Church of Japan for the cordial hospitality;

(4) that gratitude be expressed to Archbishop Theodosius of Tokyo, Metropolitan of All Japan, for the attention accorded to the Russian Orthodox Church delegation.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the stay in the Soviet Union from April 2 to 13, 1987, at the invitation of the Russian Orthodox Church, of a delegation of the Church of Disciples of Christ, USA, headed by Dr. Paul A. Crow, President of the Council on Christian Unity and General Secretary of the World Ecumenical Advisory Council of the Disciples of Christ.

RESOLVED: (1) that deep satisfaction be expressed with the official visit of the delegation of the Church of Disciples of Christ, USA, as guests of the Russian Orthodox Church;

(2) that the meetings and discussions with the participation of hierarchs of the Russian Orthodox Church, representatives of her theolo-

gical schools, clergy, monks and nuns and laity that took place during the visit be considered useful as providing an opportunity for the two sides to get a comprehensive information on the life and service of their Churches and determine the trend of their future relations;

(3) that hope be expressed that the visit, which marked the successful beginning of formal relations between the Russian Orthodox Church and the Church of Disciples of Christ, will serve to promote the development of their fruitful cooperation in the ecumenical and peacemaking fields, which has been maintained up till now on a multilateral basis in keeping with the programmes of the National Council of the Churches of Christ in the USA and the World Council of Churches, and in their mutual efforts aimed at improving relations between the two countries.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Head of the CPC Continuation Committee, on the participation of Russian Orthodox Church delegation headed by him in a meeting of the CPC Working Committee in Arnoldshain, FRG, on April 5-10, 1987.

RESOLVED: (1) that satisfaction be expressed with the success of the CPC Working Committee meeting at Arnoldshain.

(2) that the stand of the Russian Orthodox Church representatives at the meeting of the CPC Working Committee be endorsed as well as its final documents: Appeal to All Members of the Christian Peace Conference, Churches and Groups, Peace in Europe, the Future of the Detente and the Role of Churches, Background Material on Peace, Justice and the Integrity of Creation and Communique; the statements on Nicaragua, on the Middle East and on South Africa; messages to the UN Secretary-General Mr. Perez de Cuellar, Prime Minister of India, Mr. R. Gandhi, President J. Jayawardene of Sri Lanka, President Oliver Tambo of the African National Congress, and the PLO Chairman, Mr. Yassir Arafat;

(3) that gratitude be expressed to the sponsors of the Arnoldshain meeting—the Evangelical Church of Hesse and Nassau and the CPC Regional Committee in the FRG for the hospitality accorded to the Russian Orthodox Church delegation during their stay in the FRG.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the stay in the USSR on April 6-10, 1987, at the invitation of the Russian Orthodox Church, of Bishop Dr. James Crumley of the Lutheran Church in America (USA) and representatives of that Church accompanying him.

RESOLVED: (1) that profound satisfaction be expressed with the official visit of Bishop Dr. James Crumley as a guest of the Russian Orthodox Church;

(2) that the exchange of opinion on bilateral cooperation between the Russian Orthodox Church and the Lutheran Church in America and on their common involvement in ecumenical and peacemaking activities be considered useful;

(3) that hope be expressed that the visit of Bishop Dr. James Crumley to the USSR will serve to develop fraternal links between the two Churches, and to promote the Orthodox-Lutheran dialogue and cooperation between Christians of the USSR and USA in building the relations of

friendship and mutual understanding between the peoples of the two countries.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of a delegation headed by him in an international symposium "Peace on Earth. A Millennium Between the Volga and the Rhine" conducted by the Institute for Eastern Churches and the Ecumenical Commission of the German Catholic Bishops' Conference in Regensburg, FRG, on April 21-26, 1987.

RESOLVED: (1) that satisfaction be expressed with the success of the international symposium in Regensburg and its organizers be thanked for their fraternal participation in marking the Millennium of the Baptism of Russ;

(2) that the participation in the symposium, at the invitation of its organizers, of representatives of various European Churches and the spirit of fraternal love and mutual understanding its work was marked with be noted with profound satisfaction;

(3) that the contribution of secular scholars from the USSR to the work of the symposium and the importance of their participation in the elaboration of the themes put forward for discussion be noted with gratification;

(4) that gratitude be expressed to the organizers of the symposium for the fraternal hospitality accorded to its participants from the USSR during their stay in Regensburg.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on the participation of a Russian Orthodox Church delegation led by Archbishop Nikolai of Gorki and Arzamas, at the invitation of the CPC Regional Committee in the GDR, in the Third Seminar in Leipzig Torgau, GDR, on the theme "Torgau-Reykjavik. Secure peace together" held on April 25-26, 1987, and in the celebration to mark the 42nd anniversary of the link-up of Soviet and American troops on the Elbe.

RESOLVED: (1) that satisfaction be expressed with the participation of the Russian Orthodox Church delegation in the Third Seminar and the celebrations in Leipzig Torgau of the 42nd anniversary of the link-up on the Elbe of Soviet and American troops;

(2) that the importance be noted of the final document—the Statement by the participants of the Leipzig Torgau Seminar;

(3) that gratitude be expressed to the CPC Regional Committee in the GDR for the attention and hospitality accorded to the Russian Orthodox Church delegation.

HEARD: The report of Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of a Russian Orthodox Church delegation headed by him in the XI Theological Conversations with representatives of the Evangelical Church in Germany (Arnoldshain XI), held at the Meeting House of the Evangelical Academy in Mülheim on the Ruhr, FRG, from April 27 to May 3, 1987, on the themes "Royal priesthood of the Baptized and Apostolic Ministry of the Holy Church".

RESOLVED: (1) that profound satisfaction be expressed with the holding of the regular theological conversations between representatives of the Russian Orthodox Church and the Evangelical Church in Germany, FRG, and its results be endorsed;

(2) that hope be expressed that the conversations, which have been a fresh, important and successful step along the road of fraternal cooperation between the two Churches, will serve to promote their rapprochement and growing mutual understanding;

(3) that it be considered important to continue these theological conversations and that the 2th conversations be held in the Soviet Union, after agreeing with the Evangelical side on its theme and date;

(4) that hope be expressed that the stay of the Russian Orthodox Church delegation in the FRG would serve to strengthen friendship and mutual understanding between the peoples of the two countries;

(5) that, sincerely appreciating the fraternal attention and hospitality accorded by the Evangelical Church in Germany to the Russian Orthodox Church delegation, cordial gratitude be expressed to Bishop Dr. Martin Kruse, Chairman of the Council of the Evangelical Church in Germany; Dr. Heinz Joachim Held, President of the Department for External Relations of the ECG; Dr. Gerhard Brandt, Preses of the Evangelical Church in Rhineland, and to Dr. Lochmann, Director of the Meetings House of the Evangelical Academy.

HEARD: the report by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of a Russian Orthodox Church delegation headed by him in an international symposium devoted to the Millennium of the Baptism of Russ held by the Evangelical Church in Germany, FRG, at the Evangelical Academy in Tutzing from May 7 to 10, 1987.

RESOLVED: (1) that deep satisfaction be expressed with the holding by the Evangelical Church in Germany, FRG, of the international symposium devoted to the Millennium of the Baptism of Russ;

(2) that the contribution of the Russian Orthodox Church delegation to this important international symposium, attended by representatives of the Orthodox, Protestant and Catholic Churches from many countries of Europe and North America, be regarded as useful;

(3) that the importance be noted of the participation in the symposium of representatives of the Soviet scientific circles;

(4) that hope be expressed that the holding of the symposium and fraternal cooperation of the representatives of many Churches will serve to deepen inter-Church links and provide a contribution to the strengthening of cooperation among Christians of the countries represented at the symposium, to the strengthening of international friendship and mutual understanding;

(5) that gratitude be expressed to the Evan-

gelical Church in Germany, the Evangelical Lutheran Church in Bavaria and the Evangelical Academy in Tutzing for the cordial hospitality accorded to the symposium participants from the USSR.

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on sending a group of pilgrims to the Holy City of Jerusalem and the Holy Land for the Feast of the Holy Trinity.

RESOLVED: that a group of pilgrims be sent to the Holy City of Jerusalem and the Holy Land for the period from June 1 to 12, 1987, including:

1. Archbishop Leontiy (Gudimov) of Simferopol and the Crimea;

2. Archbishop Ioann (Snychev) of Kuibyshev and Syzran;

3. Bishop Longin (Talypin) of Düsseldorf;

4. Archimandrite Onufriy Berezovsky, Superintendent Dean of the Trinity-St. Sergiy Lavra;

5. Archimandrite Stefan Korzun, Father Superior of the Zhirovitsy Monastery of the Dormition;

6. Archpriest Anatoliy Provada of Moscow;

7. Archpriest Ioann Kardash of the Orel Diocese;

8. Archpriest Boris Panov of the Voroshilovgrad Diocese;

9. Archpriest Grigoriy Moroz of the Ivano-Frankovsk Diocese;

10. Archpriest Konstantin Korobov of the Krasnodar Diocese;

11. Archpriest Boris Glebov of the Leningrad Diocese;

12. Hieromonk Venedikt Kanters, LTA lecturer;

13. Deacon Feodor Sokolov of Moscow;

14. Luka Novaković, MTA student;

15. Aleksandr Tyshchyuk, staff member of the Department of External Church Relations.

PIMEN,

Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

FILARET, Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukraine

ALEKSIY, Metropolitan of Leningrad and Novgorod

FILARET, Metropolitan of Minsk and Byelorussia

YUVENALIY, Metropolitan of Krutitsy and Kolomna

NIKODIM, Metropolitan of Lvov and Ternopol

KHRISANF, Bishop of Kirov and Slobodskoi

EVSEVIY, Bishop of Alma-Ata and Kazakhstan

SERGIY, Metropolitan of Odessa and Kherson,
Chancellor of the Moscow Patriarchate

Services Conducted by His Holiness Patriarch PIMEN

MAY

On **May 10 (April 27), 1987**, 4th Sunday after Easter, of the Paralytic, His Holiness Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany, assisted by Metropolitans Sergiy of Odessa and Kherson, Filaret of Minsk and Byelorussia and Antony of Surozh.

After the service, having bestowed a blessing upon the congregation, His Holiness felicitated the faithful on the feast and said: "Today is a special feast—the feast of all the ailing and afflicted. We heard in today's Gospel lesson how the Lord healed the paralytic. And you too, when stricken with grief or illness, always turn to the Saviour and He will help you and make you whole. Christ is risen!"

Praying in the sanctuary during the service was Metropolitan Paulos Mar Gregorios of Delhi (Syrian Orthodox Church, Catholicate of the East, India).

On **May 17 (4)**, 5th Sunday after Easter, of the Samaritan Woman, His Holiness celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany with Metropolitans Sergiy of Odessa and Kherson, Filaret of Minsk and Byelorussia, Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, Antony of Surozh, Pitirim of Volokolamsk and Yuriev; Archbishops Iov of Zaisk, Mefodiy of Voronezh and Lipetsk; Bishops Khrisanf of Kirov and Slobodskoi and Evsey of Alma-Ata and Kazakhstan. During the Liturgy Archimandrite Panteleimon was consecrated Bishop of Arkhangelsk and Murmansk.

After the Liturgy, during the presentation of the archpastoral crozier to Bishop Panteleimon, His Holiness delivered an address.

On the eve, His Holiness officiated

at All-Night Vigil in the cathedral, assisted by Metropolitan Sergiy, Archbishop Iov, Bishop Khrisanf and Bishop Evsey.

May 22 (9), the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker from Myra in Lycia to Bari. On the eve, His Holiness the Patriarch officiated at All-Night Vigil in the patriarchal cathedral, assisted by Metropolitan Sergiy of Odessa and Kherson and Archbishop Iov of Zaisk. After the service, His Holiness felicitated the faithful on the patronal feast of the cathedral and wished that "the Saint of Christ Nicholas may ever be with each of us, helping us on the road to salvation".

On **May 24 (11)**, 6th Sunday after Easter, of the Blind Man, His Holiness celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil in the patriarchal cathedral assisted by Archbishop Iov of Zaisk.

On **May 27 (14)**, Apodosis of Easter, His Holiness conducted Matins in the patriarchal cathedral, assisted by Archbishop Iov of Zaisk. On the eve, His Holiness attended Vespers in the cathedral.

On **May 28 (15)**, the Feast of the Ascension of Our Lord, His Holiness Patriarch Pimen celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil in the patriarchal cathedral assisted by Metropolitan Vladimir of Rostov and Novocherkassk, Archbishops Leontiy of Simferopol and the Crimea, Iov of Zaisk, Nikolai of Orekhovo-Zuevo; Bishops Vladimir of Podolsk and Panteleimon of Arkhangelsk and Murmansk.

May 31 (18), 7th Sunday after Easter, of the Holy Fathers of the First Ecumenical Council. On the eve, His Holiness officiated at All-Night Vigil in the patriarchal cathedral assisted by Archbishop Iov of Zaisk.

Holy Easter in Moscow

On April 19 (6), 1987, all Christendom was celebrating the radiant feast of the Resurrection of Christ—Holy Easter. In Moscow, there were Easter services that night in all of the city's churches.

For the worshippers in the Patriarchal Cathedral of the Epiphany the festival service led by the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, was a particularly solemn and joyful occasion.

His Holiness arrived for the service at eleven o'clock in the evening and said the entrance prayers. At a quarter past eleven the cathedral clergy led by the dean, Protopresbyter Matfei Stad-

nyuk, conducted the Midnight Office and the Holy Epitaphion was brought into the sanctuary and placed upon the altar.

At a quarter to twelve, His Holiness the Patriarch, standing in front of the altar, chanted the sticheron of the Resurrection, tone 6: "The angels in Heaven, O Christ our Saviour, sing Thy Resurrection", marking the beginning of the festal procession. To the pealing of the cathedral bells, Metropolitan Pitirim of Volokolamsk and Yuriev and Bishop Feofan of Kashira who were coofficiating at the service led the festal procession around the cathedral, accompanied by the clergy and hypodeacons. His Holiness the Patriarch, meanwhile, remained in the narthex.

At midnight, His Holiness, standing in front of the closed doors of the cathedral, intoned the ecphonesis "Glory to the Holy Consubstantial, Life-giving and Undivided Trinity..." thus beginning the Easter Matins.

In token of Easter joy, the multitude of worshippers filling the cathedral stood with burning candles in their hands. As His Holiness uttered the Easter salutation "Christ is risen!", thousands of voices responded thrice with the unanimous "He is risen indeed!"

The Catechetical Homily of St. John Chrysostom was read out by Protopresbyter Matfei Stadnyuk.

Following the Easter Matins, His Holiness Patriarch Pimen celebrated Divine Liturgy with Metropolitan Pitirim. The Gospel lesson was read in Greek by Metropolitan Pitirim, in English by Protopresbyter Matfei Stadnyuk and in Church Slavonic by Archdeacon Stefan Gavshev. After the prayer behind the ambo, Metropolitan Pitirim conducted the Office of blessing the artos.

Addressing the worshippers after the Liturgy, His Holiness the Patriarch said: "I congratulate you, dear brothers and sisters, on the radiant and salvific feast of Holy Easter. I wish that the Risen Christ be and remain in the heart of each of you, helping you throughout your life. Christ is risen!"

The Easter service in the patriarchal cathedral was attended by members of



His Holiness Patriarch Pimen
beginning Easter Matins
in the Patriarchal Cathedral of the Epiphany

the diplomatic corps, including several ambassadors, and newsmen.

At 10 o'clock in the morning, Bishop Feofan of Kashira celebrated late Divine Liturgy in the cathedral.

In the Dormition Church of the Novodevichy Convent, the festal Easter services were led by Metropolitan Yuvenaliy of Krutitsy and Kolomna.

At Vespers in the patriarchal cathedral on Easter Sunday, His Holiness the Patriarch read the Gospel lesson.

On Easter Monday, His Holiness celebrated Divine Liturgy in the patriarchal cathedral with Bishop Feofan of Kashira.

In the evening, after Easter Vespers and a brief moleben in the same cathedral there was the traditional ceremony at which His Holiness the Patriarch received Easter greetings. He was felicitated on the feast of feasts by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Pitirim of Volokolamsk and Yuriev, Archbishop Aleksandr of Dmitrov, Bishop Feofan of Kashira, Protopresbyter Vitaliy Borovoi, Father Superior of the Trinity-St. Sergiy Lavra Archimandrite Aleksiy, Father Superior of the Moscow Monastery of St. Daniel Archimandrite Panteleimon, the Representative of the Patriarch of Antioch to the Patriarch of Moscow Archimandrite Niphon, the Representative of the Bulgarian Patriarch to the Patriarch of Moscow Archimandrite Gavriil, the superintendent deans, clergy and members of the church councils of the churches of Moscow and the Moscow Diocese, the staff of the synodal institutions and offices of the Moscow Patriarchate and numerous believers.

Metropolitan Yuvenaliy read out the Paschal Message from His Holiness Patriarch Pimen to Archpastors, Pastors and All the Faithful Children of the Russian Orthodox Church, before offering his own felicitations to His Holiness. Addressing His Holiness Patriarch Pimen, he said:

"Your Holiness,

"Christ is risen!

"We have gathered here with great spiritual joy today to offer our Easter greetings to you, our Primate and father. During these days we celebrate and glorify the fruits of the Feast of the Cross accomplished by the Saviour

of the world. "How much has been accomplished by the Cross!" exclaims St. John Chrysostom. "It introduced the doctrine of the immortality of the soul, of the resurrection of the body, despising the temporal boons and striving instead after the benefits eternal; it made angels of men; by it all men everywhere became wise in love and capable of all manner of good deeds."

"The Message of Your Holiness whom we have just heard notes that the very first salutation from the Risen Lord to His disciples was: *Peace be unto you* (Jn. 20. 19).

"Ever since apostolic times, the sermon of peace has been an indispensable part of preaching the Gospel. Today, the common concern for the destinies of the world is the main feature of the century. Being inspired by the primatial blessing of Your Holiness the Russian Orthodox Church is carrying on this great ministry ceaselessly and in all parts.

"As St. Gregory of Nazianzus said, 'faithful should say little and do much.' And in this particular case I would like to recall, not as idle rhetoric, but in the spirit of sacred joy that at the International Moscow Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" in February of this year religious workers from scores of countries met for the cause of peace making. Today we can thank God and say that the forum was one of the outstanding events of the year. Religious leaders from all over the world formulated the following tasks facing the believers now:

- promoting unity among the peoples;

- increasing contacts across lines of division;

- improving the spiritual and cultural life of human communities;

- helping to eliminate prejudiced enemy images;

- intensifying education for peace.

"On this radiant feast of the Holy Easter we become aware of gaining new strength and divine help in our service for the Church.

"On behalf of the Holy Russian Orthodox Church, her Holy Synod and all its institutions, the holy cloisters and theological schools and the God-loving flock of Moscow, I ask Your

liness to accept our heartfelt Easter congratulations and cordial wishes of omnipotent and all-fortifying help from the Risen Lord in your lofty primatial ministry. In token of our triumphant faith that Christ is risen indeed, please accept this Easter egg with our most respectful good wishes and a request for your primatial holy prayers and blessing. Christ is risen!"

In his response, His Holiness Patriarch Pimen said: "I thank you from all my heart, dear Vladyka Metropolitan Yuvenaliy, for the cordial felicitations and good wishes on this feast of the Holy Easter. This day, my dears, we are celebrating the triumph of life over death and of goodness over the forces of evil. Our hearts are filled with paschal joy, but this joy does not push into the background our constant concern about the future, about life on our planet. Our religious conscience cannot put up with the threat of annihilation of God's creation by weapons of death. It has been two months since the International Moscow Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" mentioned by Vladyka Yuvenaliy. In their appeal its religious participants declared: "We continue to believe in the power of prayer and together we trust that... it is not too late to replace the threat or use of armed force with dialogue. It is not too late to return to the policy of detente and cooperation and to develop new confidence and trust among peoples divided by irrational hatred and enmity. The time has come for concrete actions, before it does become too late." The recent forum has demonstrated the great potential of religious workers in rallying the peace movement across the world. Our Synod has given a high assessment of its historic role and thanked the chairman of the religious section of the forum, Metropolitan Yuvenaliy of Krutitsy and Kolomna, for his zealous work.

"At this crucial period of time, the Russian Orthodox Church is loosing no time being actively involved through her representatives in the sacred struggle for peace and for the survival of mankind. God help us to be the true guardians of this world entrusted to us for the future generations and may He guide us on all the grace-bestowing ways of peace.

"Beloved in the Lord! I would like to felicitate you all on this great and radiant feast of the Resurrection of our Lord and Saviour. I wish you good health and abundant help of God in your labours for the good of the Church, the Motherland and peace on Earth. Christ is risen!

"And now I ask you, Vladyka, to accept this Easter egg in token of our common love and the veneration in which we hold this feast and the event you have just mentioned."

Until late in the evening the faithful filling the cathedral continued to approach His Holiness Patriarch Pimen with Easter salutations on their lips and the traditional Easter eggs in their hands to the singing of Easter hymns. And each believer took back with him the patriarchal blessing.

Among those who came to the patriarchal cathedral to offer their felicitations to His Holiness Patriarch Pimen were the Ambassador of Greece in the USSR, Ioannis Gregoriadis, and the Ambassador of the Republic of Cyprus in the USSR, Michael Sherifis, who were accompanied by their wives.

Addressing the congregation, His Holiness said:

"I thank you, dear brothers and sisters, for the joy of sharing in prayer and for coming to felicitate me on the Feast of Easter. I wish you from the Risen Lord much joy and good health so that you might celebrate the radiant feast of Christ's Resurrection on many more occasions. Christ is risen!"

IN THE LAVRA

On April 21, Easter Tuesday, His Holiness Patriarch Pimen arrived in the Trinity-St. Sergiy Lavra. By the entrance to the Trinity Cathedral he was welcomed by Archbishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, and Archimandrite Aleksiy, father superior of the Lavra. To the singing of the Easter troparion "Christ is risen from the dead..." His Holiness Patriarch Pimen kissed the relics of St. Sergiy and then bestowed his blessing upon the worshippers. After that he visited the tombs of His Holiness Patriarch Aleksiy, Metropolitan Maka-



**His Holiness Patriarch Pimen exchanging Easter greetings
with Metropolitan Yuvenaliy of Krutitsy and Kolomna in the Patriarchal
Cathedral of the Epiphany, April 20, 1987**

riy Nevsky and Metropolitan Nikolai Yarushевич where he intoned Easter hymns glorifying the Overcomer of Death the Risen Christ our Saviour and said "Eternal Memory" for the departed. His Holiness laid flowers on the tomb of Patriarch Aleksiy.

Later that day His Holiness Patriarch Pimen received in the patriarchal chambers Archbishop Aleksandr, Archimandrite Aleksiy and members of the Lavra council who reported on the life of the theological schools, the cloister and on the progress of the restoration work after the fire.

At 5 o'clock in the afternoon, at the Trinity Cathedral, His Holiness Patriarch Pimen received Easter greetings from the Lavra brethren, the faculty and students of the theological schools. After a brief Easter moleben and singing of "Many Years" to His Holiness, Archbishop Aleksandr addressed the Primate with felicitations.

In his response His Holiness Patriarch Pimen thanked Archbishop Aleksandr and called on everyone to increa-

se their prayers and efforts for the preservation of peace. Referring to the International Moscow Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", His Holiness noted the contribution by the religious workers from various countries to its success. In conclusion he said: "I ask of you, the Lavra brethren, the faculty and students of the Moscow theological schools to offer up prayers for unworthiness. For I trust in the efficacy of your prayers for the Lord to fortify me in fulfilling the obedience placed upon me by the Church so that my responsible patriarchal ministry would be for the benefit of the Church and the Motherland. Christ is risen!"

His Holiness then exchanged Easter eggs with Archbishop Aleksandr and the father superior of the Lavra and then bestowed his primatial blessing upon each of the Lavra brethren, members of the faculty and students and upon every worker of the cloister and the theological schools.

On April 22, Easter Wednesday, H

Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of St. Filaretos the Merciful in the patriarchal chambers of the Lavra.

On April 23, Easter Thursday, His Holiness Patriarch Pimen gave a reception at the Moscow Patriarchate. Among the guests were: Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; Metropolitan Yuvenaliy of Krutitsy and Kolomna; Archbishop Iov of Zaisk; Archbishop Mefodiy of Voronezh and Lipetsk, Head of the Economic Management; Secretary of His Holiness the Patriarch, Protopresbyter Matfei Stadnyuk; Archimandrite Aleksey, Father Superior of the Trinity-St. Sergiy Lavra; Archimandrite Gavriil, Representative of the Bulgarian Patriarch to the Patriarch of Moscow; Father Stanislas Majeika, Rector of the Roman Catholic Church of St. Louis in Moscow; Head of the Russian Diocese of the Armenian Apostolic Church and

Rector of the Armenian Church in Moscow, Archimandrite Tiran Kyuregyan; superintendent deans of Moscow churches, senior officials of the synodal institutions and departments of the Moscow Patriarchate. On behalf of all those present at the function Metropolitan Filaret felicitated His Holiness Patriarch Pimen on the Feast of Holy Easter.

On April 24, Easter Friday, at 2 o'clock in the afternoon, the pealing of the bells on the main belfry of St. Daniel's Monastery in Moscow announced the arrival of His Holiness Patriarch Pimen in the cloister.

The monastery brethren, staff members of the Department of External Church Relations, builders and restoration experts working in the monastery and numerous worshippers gathered in the Trinity Cathedral to felicitate His Holiness on the radiant feast. The father superior of the cloister, Archimandrite Panteleimon made a speech of greeting and presented to the Primate an Easter egg and a prosphora. He as-



Moscow and Moscow Diocese clergy offering Easter felicitations to His Holiness Patriarch Pimen in the Patriarchal Cathedral of the Epiphany, April 20, 1987

sured His Holiness that constant prayers are being said for him in the cloister and wished him good health and bodily strength for many more years.

In his response, His Holiness Patriarch Pimen stressed the importance of fervent prayers for the strengthening of peace so that the arms race could be stopped, before it was too late, and replaced with a dialogue. Presenting an Easter egg to Archimandrite Panteleimon His Holiness said: "Please, accept this Easter egg, dear father superior, to remember our common prayers and that the Risen Christ is always with us. Christ is risen!"

Then His Holiness bestowed a blessing on the congregation and gave to every person present an Easter egg.

His Holiness the Patriarch made the following entry in the distinguished visitors' book of the monastery: "May God give His blessing to you all, and

may Princ St. Daniil give help to the brethren and restorers of his ancient cloister.

"The Risen Christ will rise the souls of all the brethren of St. Daniel's cloister and those who have become its parishioners.

"May there always be Easter!

"Christ is risen!

"PIMEN, Patriarch of Moscow and All Russia."

Praised be our Lord Who made it so that thousands of the Moscow believers, the brethren of the Trinity-St. Sergiy Lavra and the Moscow St. Daniel's Monastery, the faculty and students of the Moscow theological schools could share the joy of Easter with their Patriarch and Father, His Holiness Patriarch Pimen of Moscow and All Russia.

Deacon FEODOR SOKOLOV

Archimandrite FEOFAN Galinsky Nominated and Consecrated Bishop of Kashira

By the decision of His Holiness Patriarch Pimen and the Holy Synod of December 30, 1986, Archimandrite Feofan, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, was designated Bishop of Kashira, Vicar of the Moscow Diocese.

On January 10, 1987, Saturday of the Christmastide, the nomination was performed in the Holy Spirit Cathedral Church in Minsk by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations; Deputy Head of the DECR, Archbishop Iov of Zarsk; and Archbishop Mefodiy of Voronezh and Lipetsk, Head of the Economic Management of the Moscow Patriarchate.

In his speech at the nomination, Archimandrite Feofan said:

"Your Eminence, Your Graces, God-loving archpastors,

"Beloved fathers, brothers and sisters who have gathered in this majestic cathedral dedicated to the Spirit the Comforter on the occasion so auspicious of

my nomination bishop of our Holy Orthodox Russian Church.

"At such moments filled with trepidation, one can hardly utter a word though the speech may be prepared in advance. As a lecturer in Homiletics at the Leningrad Theological Seminary, studied with my pupils the examples of solemn ecclesiastical speeches and addresses, including those delivered on the occasion of episcopal nomination. What struck me about them was what seemed to be the stereotype phrases and content, expressing on the one hand the awareness of the lofty nature of episcopal service of the Church of Christ and the great responsibility it entails, and, on the other hand, the confession of one's weakness and unworthiness to assume the archpastoral ministry.

"However, when I myself learned of the decision of His Holiness the Patriarch and the Holy Synod to elevate me to the dignity of bishop, I had a mixed feeling of gratitude to God for His blessings poured upon me, the unworthy one, and of fear and confusion in the

face of the exceptional importance of episcopal service in the life of the Church and the awareness of my own limited powers for performing this service in a worthy manner. And if not for the recognition that it is the Founder of the Church, our Lord Jesus Christ, the Chief Shepherd, Who, in the final analysis, leads and directs the people of the New Testament on their journey

installs pastors in the Church as successors to the ministry of the Apostles of whom the Lord Himself said: *Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit* (Jn. 15. 16).

"On this probably the most responsible day in my life, I want to give from the bottom of my heart thanks unto the Lord for His Providential Will con-



to the eternal bliss, hardly anyone, I think, would dare to assume the burden of archpastoral service. One must also bear in mind that according to the Church doctrine of initiation into pastoral service, a cleric receives a grace-bestowing power through succession and not in reward for his services. And whereas the Apostle says about the Old Testament priesthood that *no man taketh this honour unto himself, but he that is called of God, as was Aaron* (Heb. 5.4), the providential will of God, as the Holy Church firmly teaches us,

cerning me, a sinner. In my youth He enlightened me through the Holy Baptism and instructed me in the truths of the holy Orthodox faith through common Orthodox believers in my native parish and later brought me to the Leningrad theological schools where, besides getting a theological education, I was confirmed in my calling for pastoral and monastic service.

"I am particularly grateful to the Lord for the gift of communion over several short years with Metropolitan Nikodim of blessed memory whose

maxim was expressed in the words he said at his episcopal nomination: 'All my life, as long as I can remember myself, has belonged to the Church'. And it was this feeling that he tried to instill in all of us who had the luck to know him as father and tutor. Looking back at my life, I feel like echoing the words of the ancient Prophet Samuel, who spoke of God's help to the people of Israel: *Hitherto hath the Lord helped us* (I Sam. 7. 12). And also how well it was said by the Apostle: *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus* (Phil. 3. 12).

"However, that it is not my personality as such that is to be discussed on a moment like this. What I would really like to speak of is the service of a bishop. It is not for me at my age and with my limited experience in life to speak of this in front of you, wise hierarchs of God. All I want to say is merely in token of the truly serious approach to my future ministry.

"Bishops combine in themselves the ministry of preaching the word of God, administering Divine Sacraments intended for the sanctification of the people of God, and, finally, they are fully entrusted with pastoral duties, the constant and daily care of their flock. To my mind, it is this latter responsibility that is the most important, and also the most difficult one. One contemporary hierarch of our Church pointed out that the lofty nature of the episcopal dignity which calls for appropriate respect, should not be a high threshold, keeping back those wishing to approach their bishop with a pure heart and open soul. And pastoral care is not something abstract, not care of all in general and of no one in particular. On the contrary—this is the care of a concrete individual. I would like to quote the greatest of the pastors of all times, St. John Chrysostom, who spoke in most vivid terms about the profound nature of pastoral service. He said: 'It is well-nigh impossible that the seed cast amidst this number of listeners would fail to yield me the harvest; if not all, then half of them will heed my words; if not half, then one-third; if not one-third, than one-tenth; and if

not one-tenth, then at least one of the multitude will listen, and this is just as well. It is no little thing to save at least one sheep; just like that Shepherd Who, leaving behind the ninety-nine of his sheep, went after the one that was missing (Mt. 18. 12). I never disdain a person, not even a single one. My Master was sacrificed and shed His Blood for man, so who am I to disdain him?' And in order to see a man in man, you have to do very little and also a great deal—you have to open up your own soul to the person who comes to you. Metropolitan Antony Vadkovsky wrote that pastorhood without a soul is like a spring without water which cannot quench one's thirst and to which no traveller will come a second time. I wish to speak no more of the lofty and difficult nature of pastoral service in front of you, experienced archpastors, and would rather like to hear from you words of edification and support at the start of my forthcoming responsible ministry.

"And if we decide to accept the will of the Church as the will of God, and agree to enter upon this ministry, in it the profound essence of the doctrine of the Holy Scriptures concerning our calling is revealed. We do reply to the Lord just like the great Isaiah replied to God's call: Here am I; send me (Is. 6.8), but we know full well that this has been preceded by an inner struggle: fear and readiness to make a sacrifice, a conflict of resistance and acceptance. This is how I feel now, but I rely on the will of the Church calling me to this new ministry. We are all serving the Church, fulfilling the obedience which she expects us to fulfil. To the fathers, obedience always was the supreme virtue. And I regard the whole of my Church service as an obedience. I also regard my episcopal consecration as Church obedience. I trust that God Himself chooses the workers for His people and the ultimate goal of our labours is the will of God which must be done.

"Conscious of my own inequity, spiritual weakness and lack of experience, I ask you sincerely, the hierarchs of God, to pray for me together with all believers on the approaching day of my Pentecost that my service may be for the good of the Church of Christ".

On January 11, Sunday after Christmas, the archpastors who had taken part in the nomination, consecrated Archimandrite Feofan Bishop of Kashira during Divine Liturgy in the same cathedral.

After the Liturgy Metropolitan Filaret of Minsk and Byelorussia, presenting to the newly-installed bishop the archpastoral crozier, said:

"Your Grace Bishop Feofan, our brother and fellow servant beloved in the Lord,

"On this day, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, your Pentecost has been accomplished through the laying on of our hands at Divine Liturgy in the Minsk Cathedral Church of the Holy Spirit. From now on, having assumed upon yourself the apostolic ministry, you are one of the host of the archpastors of the Russian Orthodox Church.

"Motivated by concern for the external activities of our Church, His Holiness the Patriarch and the Holy Synod have unanimously decided for you to be Bishop of Kashira and Vicar of the Moscow Diocese, taking into account your diligent work in the post of assistant rector of the Leningrad theological schools and in your present capacity as Deputy Head of the Department of External Church Relations of the Moscow Patriarchate which involved your active participation in international ecumenical and peacemaking activities.

"In keeping with Church tradition, you are standing before us now, clad in the archpastoral mantle, waiting for words of edification concerning your forthcoming episcopal service.

"We are confident that you know the doctrine of the Church on the episcopal dignity as the topmost of Holy Orders, that you are aware of the full measure of responsibility before God associated with this grace-giving dignity. You witnessed to this in the best way before the people of God during your nomination yesterday.

You will encounter many difficulties on the road of serving the Lord, for in the words of the Apostle, in order to save at least some it is necessary to become everything for all (1 Cor. 9. 22), and that means fully renouncing your

personal cares, ambitions and the whole of yourself and devoting all your life to a sacrificial service to people. You must remember the words of St. John Chrysostom that 'a bishop must belong to all and bear the hardships of all... A bishop is open to the judgement and censure of everyone, both wise and unwise... if you act forcefully, they will call you cruel, and if not forcefully—cold... He is compelled to offend so many willingly or unwillingly! He is compelled to deal with so many with sternness whether he likes it or not!'

"Lofty is your forthcoming ministry and great and difficult is this exploit for human weakness. But we also know that God's *strength is made perfect in weakness* (2 Cor. 12. 9), and we trust that the omnipotent grace of God heals the weak and replenishes the impoverished.

"With gratitude for everything to the Provider God we confess that He Himself arranges and directs the destinies of His Church, and in His providential care for the human race, the Lord Himself fortifies those chosen by Him. Get aware of this and feel deeply the significance of what has happened today. And may constant recollections of this day prompt you to lead a life more perfect and pious, to perform your ministry with zeal, blamelessly and sacredly.

"As the Deputy Head of the Department of External Church Relations of the Moscow Patriarchate you daily come into contact with a large number of our fellow workers, resolving with them all sorts of business problems. In this respect you will greatly benefit by the advice of St. Basil the Great: 'The preacher of the word should not use his authority for insulting his subordinates or asserting his superiority over them, but, on the contrary, he must use his high rank to demonstrate to them wisdom in humility'.

"So, having thus been counselled by us, your fellow servants, from now on embark in peace, O brother beloved in the Lord, upon your new ministry, feeling no embarrassment on account of your young age, lack of experience or limited human powers. Pin your hope upon God and you will never be put to shame for He keeps in perfect peace the one who is firm in the spirit, because

in God is everlasting strength (Is. 26. 3-4).

"Having given his blessing for your consecration in Minsk, His Holiness Patriarch Pimen asked that you be cordially congratulated on his behalf on receiving the grace of the archpastoral rank and that his patriarchal blessing be conveyed to you.

"Also accept, O beloved brother, from us, the performers of this great Sacrament, our fraternal salutation, love and prayerful wishes of God's help in your archpastoral service. May it be after the example of the service of the bishops of the Russian Orthodox Church throughout the thousand years of her history, a service for the benefit of the Mother Church and for the good of our beloved Motherland! May your service always serve to implement the lofty ideals of peace and justice among men and nations on Earth!

"And now take this crozier, the symbol of episcopal authority, and bestow your archpastoral blessing upon all who have been praying for you today in this holy temple".

* * *

Bishop Feofan (secular name, Oleg Ivanovich Galinsky) was born in the town of Belaya Tserkov, Kiev Region, on July 8, 1954. After secondary school, he studied at the Dnepropetrovsk Institute of Chemical Engineering. In 1972, he enrolled in the Leningrad Theological Seminary and then continued his education at the theological academy, graduating from it in 1977 with the Degree of Candidate of Theo-

logy. On January 4, 1976, he was professed and on January 7, Metropolitan Nikodim of Leningrad and Novgorod (Rotov; †1978) ordained him hierodeacon. On April 17, 1977, Archbishop Kirill of Vyborg (now of Smolensk and Vyazma) ordained him hieromonk. Upon graduation from the academy, he was appointed teacher and assistant rector of the Leningrad Theological Seminary. From 1977 to 1979 he received advanced training at the Regensburg Institute of the Eastern Church in the FRG, after which he resumed teaching at the Leningrad theological schools. In 1980 he was elected secretary of the Council of the Leningrad Theological Academy and head of the Chair of Liturgics. In January 1985, he was appointed acting assistant rector and in August to the post of assistant rector of the Leningrad theological schools.

On February 14, 1985, he was raised to the rank of archimandrite, and in April of that year he was made docent.

By the decision of the Holy Synod of February 7, 1986, Archimandrite Feofan was appointed to the post of Deputy Head of the Department of External Church Relations of the Moscow Patriarchate.

Archimandrite Feofan has repeatedly travelled abroad with delegations of the Russian Orthodox Church. From 1980 to 1983 he was member of the Executive Council of Syndesmos. After the 6th WCC Assembly in Vancouver (1983) the WCC Central Committee approved his membership of the Working Committee of the WCC Programme Unit on Church and Society.

The Life of St. Sergiy, the Miracle Worker of Radonezh

IN BRIEF

On May 3, 1319, God blessed with a son a Rostov boyar by the name of Kirill and his spouse Maria, a pious couple who lead a life pleasing unto God and according with His will. The infant was baptized with the name of Varfolomei, "the son of joy" which in itself was a source of great happiness for the parents as a reminder of an extraordinary event that had taken place even before the birth of the child, when he, while still in his mother's womb, called out thrice at Divine Liturgy in church in token of his predestination of becoming a true disciple and servant of the Holy Trinity who was to lead a great many people to the knowledge of God glorified in the Trinity.

On that auspicious occasion the parents of the unborn infant made a solemn vow, if it be a son, to dedicate him to the service of God.

Upon his birth the infant Varfolomei behaved in a most peculiar manner, refusing to suck on Wednesdays and Fridays and also on other days of the week when his mother happened to eat meat.

He grew up a meek and reserved child, and it was evident that God's grace was upon him. When he turned seven, the parents sent him to learn to read and write, but, hard as he tried, learning evaded him even though he applied himself more than his fellow pupils, spending sleepless nights over books and supplicating God for help. But this must have had to be that way so that God's special grace might be revealed unto the saintly child.

Once, when he, as was the custom then, was sent by his father to graze horses in the field, he suddenly beheld

a starets, presbyter, saying a tearful prayer. The boy confided to him his grief, saying he failed in his studies, and asked for his prayers. The starets took a liking to the pure child, said a prayer and gave him a blessing, handing the boy a particle of the holy prosphora "in token of God's grace and for book learning".

The starets then came to his parents' house as a welcome guest and pleased them with a wise conversation; he went to their room for prayer and gave the boy his blessing to read the psalm of the third hour. To the great surprise of the boy and his parents, Varfolomei was able to read the Psalter orderly and distinctly.

Since that time a wonderful change took place: the boy showed great progress in his studies, leaving behind his classmates, including his own brothers. But he succeeded not only in his studies; the grace-filled youth also revealed visible spiritual growth. He was fond of church services, missing not one of them, and took a vow of stringent observance of domestic prayer rule.

Thus, even before he took monastic vows, one could discern in him a perfect monk. He was fond of praying at night and was at pains to conceal his acts of faith from his family.

In 1328, the family, including Varfolomei, his elder brother Stefan and younger brother Pyotr, moved from Rostov to the village of Radonezh. Here the youth continued his acts of faith and soon asked for his parents' permission to retire into a monastery. The parents, however, begged their beloved child to stay with them until their death after which he was free to fulfil his heart's desire. He obeyed their will and stayed in the family, taking good care of the ageing parents even after his brothers had married and left the paternal home. The striving after monastic life was communicated to the parents and when they felt the approaching end, Kirill and Maria wished to be professed in keeping with pious ancient tradition.

Editorial note. On the occasion of the auspicious jubilee of the Trinity-St. Sergiy Lavra, we publish this brief account of the *Life of St. Sergiy*, its founder, compiled by His Holiness Patriarch Aleksiy of Moscow and All Russia (Sinnansky; † 1970), who was the Holy Archimandrite of the Lavra from 1946. The text is reproduced from the pamphlet *Ko dnyam tserkovnogo prazdnovania 800-letia Moskvy* (For the Church Celebration of the 800th Anniversary of Moscow). Moscow, Moscow Patriarchate publication, 1948, pp. 31-41.

Some three versts away from Radonezh, there was the Khotkovo Monastery of the Protecting Veil where staritsy performed their ascetic feats. There was also a section for staritsy (elderly nuns). It was to that cloister that Kirill and Maria retired and it was there that both of them ended their earthly lives.

Varfolomei was now free to act on his good intention. He buried his pious parents in Khotkovo, and, giving all of their possessions to the brothers, entered upon a new road. He renounced the world in favour of his coveted goal of monastic life, his soul thirsting for it "as the hart panteth after the water brooks".

At first he settled in Khotkovo, near the dear graves of his parents, where his elder brother Stefan, having become a widower, lived as a monk.

But he did not want to remain in Khotkovo and begged his brother to go with him and search for a secluded spot wherein they could settle as hermits. Some ten versts away from Khotkovo, in a dense virgin forest there was a hill in the shape of a cupola (Russ.—*makovka*) called Makovets.

It was that spot which the two ascetics chose for their residence. They erected a poor cell and a small chapel.

Then the brothers went to Moscow to seek the blessing of Metropolitan Feognost for the consecration of their chapel.

The archpastor gave them his blessing and dispatched with them clerics to dedicate the new temple to the Holy and Life-Giving Trinity. And ever since that time, despite the many storms and severe trials that have swept over the holy cloister of Abba Sergiy, the grace of God has been upon it, shielding all who stream with faith to this abode of the Holy Trinity, the grace that illumines the faithful and strikes with fear those who dare to infringe upon the integrity and well-being of this beloved creation of Abba Sergiy.

It now remained for Varfolomei himself to prepare himself to become an abode of the Holy Spirit, to be in the words of the akathistos to the saint, "a vessel and glory of the Holy Trinity".

Meanwhile, Stefan could endure no longer the trials of the life in the wilderness, his courage left him and he

was gripped with the spirit of despondency. He departed to Moscow, to the Monastery of the Epiphany wherein the future great Hierarch of Moscow and All Russia Aleksiy pursued his acts of faith as a common monk at that time. Soon after Stefan was appointed by Metropolitan Feognost father superior of the Monastery of the Epiphany.

Varfolomei remained in the wilderness, braving the hardships of hermit life and the fear of wild beasts, tirelessly pursuing his acts of faith in complete seclusion, being guarded by God's angels upon his difficult road.

But even before all that, while still in Khotkovo, the meek youth striving after the feat of monastic living had become attached in the spirit to starets, Hegumen Mitrofan. The starets continued to visit him from time to time, celebrating Divine Liturgy in his small chapel. And it was he who professed Varfolomei with the name of Sergiy.

And Sergiy became the first monk in his secluded hermitage, always being the foremost in doing the humble work he imposed upon himself. And one can also say that in this respect he was also the last, because although his cloister later brought forth great many monks, none of them attained his measure of spiritual growth. He was and remained forever a model of monastic perfection for all. He remains the great abba for all who have ever engaged or will have the luck to engage in monastic exploration in his holy cloister under the protection of his prayers and spiritual help.

"Those who have tried it do know," said Metropolitan Filaret of Moscow "the hardships of monastic life in complete seclusion". Hard was the life led by St. Sergiy in the wilderness and his feat of a hermit involved great difficulties. His invisible enemies often assumed the image of fearful beasts which were rushing at him. And it was only the invisible help of God granted in response to his zealous prayers that saved him so that he could tell himself in the words of the Holy Scripture: *Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the destruction that wasteth at noonday* (Ps. 91. 5, 6). And there were also many other and even more frightful visions. But there was no room for despair in his radiant soul.

and pure heart wherein he heard the great word of God's promise: *I will be with him in trouble; I will deliver him, and honour him* (Ps. 91. 15).

A city that is set on an hill cannot be hid (Mt. 5. 14). Neither could the exploits of St. Sergiy remain hidden, and the fame of his holy life spread, like fragrance, far and wide. People started coming to him who sought to take upon themselves the good burden of Christ and gradually a community formed around him. The newcomers started building huts around the cell of the abba and began learning from him how to live in seclusion. But there was no presbyter among them who could conduct divine services. The saint convinced Hegumen Mitrofan to join them in the wilderness and to his dying day the latter remained in their holy community, and conducted divine services for them. And when he finally departed unto the Lord, the brethren begged Sergiy to become their hegumen, and priest. The saint at first refused, but being conquered by the love of the brethren and regarding this as the will of God, he gave in to their pleas and was ordained by Bishop Afanasiy who ruled the Russian Church at that time in the absence of Metropolitan Aleksiy who was away on a journey to Constantinople on the affairs of the Metropolitanate. That took place in 1354.

The secluded cloister of Abba Sergiy lead a life of peace, and the number of its brethren continued to grow. Among the newcomers was Nikon who was destined by Divine Providence to become Abba Sergiy's successor. And there also came Archimandrite Simon from Smolensk who desired rather to be a novice of Abba Sergiy than a ruler elsewhere; and there also came the silent Isaakiy of whom Metropolitan Filaret said in one of his sermons that he would rather listen to Isaakiy's silence, which was certainly more edifying than any word. And there also came Mikhei, who was graced to witness the vision of Abba Sergiy—the appearance to him of the Heavenly Queen. There were also many others who became great ascetics and saints.

Once Abba Sergiy was graced with a wondrous vision: he beheld a multitude of beautiful birds, such as he had never seen before, and heard a voice saying: "In this same manner will the number

of your disciples grow and shall not diminish after you".

And there were other wondrous signs of divine mercy revealed unto the saint and his cloister.

Once there was a shortage of food in the monastery, their stock of bread had run out and the brethren were gripped with despair. The saint said a prayer and there miraculously arrived all of a sudden several cartfuls of bread.

On another occasion water ran out, and seeing the sorrow of the brethren, the saint went down on his knees, seeing a pool of rainwater in a ravine, and started to pray, making the sign of the cross over the pool, and all of a sudden a strong spring of cool water gushed out from the ground streaming down the valley. Since that time on there was no shortage of water in the cloister of St. Sergiy.

When the saint was celebrating Divine Liturgy, the worthy ones among the brethren beheld an angel by his side and also divine flame entering the holy cup. But the greatest consolation for the saint, as if crowning his most arduous acts of faith over many years, was the grace-bestowing visitation by the Heavenly Queen Herself. That was shortly before his demise. The Theotokos appeared to him during his nightly prayer, accompanied by Sts. Peter and John the Apostles and She addressed him with the following aspicious and prophetic words: "Fear not, O my chosen one; I have come to visit you, for thy prayer for thine disciples and thy cloister has been heeded. And I shall never forsake this place and shall always intercede for it...". St. Epiphaniy the Chronicler, remarks that "It was no sorcery, or dream: he actually beheld the Mother of God, as did St. Athanasios of Athos".

And this vision was witnessed by Abba Sergiy's disciple, St. Mikhei.

O brethren of this cloister!

All this is still here: the well of the saint, and his cell where he was granted the vision of the Mother of God, and all of this land which he and his blessed disciples trod, and which the feet of the Heavenly Queen Herself once touched. How lucky we are to be the disciples of St. Sergiy and co-recipients of the blessing of the Mother of God!

If only we too, like the disciples of St. Sergiy of old, could be worthy of this heavenly bliss!

St. Sergiy was deeply venerated not only by his spiritual children, the cloister's brethren and pilgrims who came to hear his word of edification and receive from him healing and consolation in the afflictions of the body and soul, but also by contemporary church hierarchs and Russian princes and boyars, as well as people of all walks of life.

Being aware of his own approaching end, his spiritual friend, St. Aleksiy, Metropolitan of Moscow, wished to have St. Sergiy as his successor at the see of Moscow. He summoned him unto himself and wanted to place upon him a gold cross in token of his choice. But hard as he tried to convince the holy hegumen, St. Sergiy remained firm and turned down the offer. "Who can explain this sacred dispute?" asks Metropolitan Filaret. "Apparently it was his indisputable lot to shine forth to the thrones from his wilderness, and not from the throne to the Church and the state"... And St. Sergiy was aware of his predestination and followed it.

And not only St. Aleksiy, and other hierarchs who personally knew Abba Sergiy, venerated him for his holiness. Hierarchs, who never saw him in person, but only heard of his ascetic life, also venerated him as a saint of God and miracle worker.

Once, in 1390, St. Stefan, Bishop of Perm, the enlightener of the land, was travelling to Moscow. His journey took him within a distance of ten versts from the cloister of St. Sergiy. When he reached that spot, he stepped down from his carriage, said a prayer, made a bow in the direction of the cloister and said: "Peace be unto you, my spiritual brother!" At that very moment, St. Sergiy, who was having a repast with the brethren, got up from the table and, turning westwards, made a bow and said in a quiet voice: "Rejoice thou too, O shepherd of Christ's flock, and may the peace of God be with you." The brethren realized that the holy hegumen had a vision, and the saint said: "At this very hour Bishop Stefan made a stop near our monastery on his way to Moscow and bowed down to the Holy Trinity and bestowed a blessing upon us, the humble ones."

Sacredly preserved in our cloister to this day in commemoration of this communication between the two saints is a custom observed during the meals when the brethren stand up and say: "Through the prayers of Sts. Stefan and Sergiy, O Lord Jesus Christ our God have mercy upon us".

The Grand Duke St. Dimitriy Donskoi repeatedly visited the cloister of the Saint and asked for his blessing upon his labours as the prince and warrior.

Before the decisive battle with the Golden Horde, at the time when Russia was languishing under the Mongol-Tatar yoke, the Grand Duke, gripped with confusion, stood before the holy hegumen and asked him: "Shall I come out against the ruthless enemy?" And St. Sergiy armed the prince with faith and prayer and dispatched with him two of his monks—Peresvet and Oslabya. And through the prayers of Abba Sergiy and for the sake of his blessing the Lord granted the victory to the Russian troops in the Battle of Kulikovo.

And now St. Sergiy was approaching the end of his earthly life. Six months before his demise he was graced with a revelation concerning the time of his departure unto the Lord. And he summoned the brethren, passed on the hegumenship to his disciple, St. Nikon, and himself withdrew into silence. It was in September 1391 that the saint fell gravely ill. He summoned once again his disciples to his deathbed and blessed them. We can only imagine the anguish with which the children of St. Sergiy listened to the last edification of their father, and the starets consoled them and promised to pray for them and for his cloister and that they be granted the protection of the Most Pure Mother of God. On September 25, 1391 having received the grace-giving consolation of the Holy Communion, Abba Sergiy departed with his pure soul unto the Lord.

On July 5, 1422, St. Nikon invented from the earth the incorruptible relics of St. Sergiy, and, when the stone Church of the Holy Trinity was built in the place of the old wooden one, he had the relics enshrined therein.

And now we, brethren, are standing in front of these holy relics, the precious treasure of this holy cloister.



Synaxis of the Saints of Radonezh

*19th-century icon from the Dormition Cathedral
of the Trinity-St. Sergiy Lavra*

solemnly and prayerfully celebrating the feast commemorating this event, and listening to Abba Sergiy, as if he were alive, exhorting us with these words: "Do not lament, O brethren, but discern in all the will of God; I pray you all: be attentive unto yourselves, have the fear of God and a pure soul and impartial love; and in addition to these also love of strangers, and humi-

lity, and take to fasting, and prayer. Eat and drink moderately; love not honour or glory, be fearful and mindful above all of the hour of death and the Second Coming". Amen.

Through the prayers of our holy and God-bearing father Sergiy, O Lord Jesus Christ, our God, have mercy upon us!

His Holiness Patriarch ALEKSIY



Appearance of the Most Holy Trinity
of God to St. Sergiy
18th-century icon.
From the collection
of the Church
Archaeological
Museum



Phelonion
of St. Sergiy



Reliquary cross
of St. Sergiy



Sergiy celebrating
the Liturgy



Chalice and discus
used by St. Sergiy
during the Divine Liturgy

Celebration at St. Daniel's Monastery

On March 17, 1987, the Feast of the Orthodox Prince St. Daniil of Moscow, the city's heavenly patron, there were solemn divine services at the Moscow monastery he founded.

On the eve, father superior of the cloister, Archimandrite Panteleimon (now bishop of Arkhangelsk and Murmansk) conducted the Great Compline

with a lity and Matins in the Trinity Cathedral assisted by the monastery brethren and guests—clerics from Moscow and other dioceses. One of the concelebrants was Hieromonk Vitaliy from the Russian Monastery of St. Panteleimon on Mount Athos.

On the day of the feast, there was a festal moleben with the blessing of



Before the beginning of Divine Liturgy in the Trinity Cathedral of St. Daniel's Monastery



Archimandrite Panteleimon presenting an Icon of Prince St. Daniil of Moscow to Metropolitan Filaret of Minsk and Byelorussia

water after which the superintendent dean of the cloister, Hegumen Anton, aspersed the congregation and the temple. During the Hours, Archimandrite Panteleimon entered the cathedral, accompanied by guests of honour: Archimandrite Nifon, Representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Gavriil, Representative of the Bulgarian Patriarch to the Patriarch of Moscow, Hieromonk Vitaliy of Mount Athos, and others. The festal pealing of bells and the singing of hymns by the choir conducted by V. N. Chuenkov, the officiating clergy and worshippers welcomed Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, who was to lead the festal divine services with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia.

The fine voice of Protodeacon Vladimir Nazarkin, the splendid and moving singing of the choir at Vespers and the Liturgy of the Presanctified Gifts, the profoundly prayerful mood of all the participants in the celebration—which proceeded, as Archimandrite Panteleimon noted in his speech of greeting addressed to Metropolitan Filaret, “under the invisible protection of St. Daniil, the Miracle Worker of All Russia”—all this produced an unforgettable impression upon the worshippers.

The presence of the participants in the 5th International Round Table Conference of theologians and experts on Common Security and Moral-Ethical Values being held at the Department of External Church Relations in the grounds of the cloister, stressed the unvaning importance in our day of the peaceful works of St. Daniil, which were mentioned by Hieromonk Iosif of the monastery in his sermon. The preacher also traced the history of the monastery, the first in Moscow, founded in the 13th century by St. Daniil in honour of his heavenly patron St. Daniel Stylite, and spoke of its present and future.

At the end of the Liturgy, Archimandrite Panteleimon, addressing Metropolitan Filaret, expressed filial love and gratitude to His Holiness Patriarch Pimen for his paternal care of and love for the cloister. He presented Metropolitan Filaret with an icon of St. Daniil of Moscow, and thanked the guests and all the participants in the celebration for sharing in prayer and joy of the occasion.

After the service, Archimandrite Panteleimon gave a dinner in honour of the distinguished guests which passed in an atmosphere of friendship. During the dinner Metropolitan Filaret, Metropolitan Paulos Mar Gregorios of Delhi (India), Moderator of the 5th Round Table Conference, and Archimandrite Panteleimon exchanged speeches.

At the end of the function, the guests were presented with souvenirs. In their entries in the Distinguished Visitors' Book they expressed deep gratitude to His Holiness Patriarch Pimen and father superior Archimandrite Panteleimon for the opportunity to visit the cloister.

Hegumen ANTONIY

Troparion to Prince St. Daniil of Moscow, Tone 3

“Thou hast revealed yourself in our land like a star exceedingly bright, O St. Daniil, Orthodox Prince, illumining with the rays of thy radiance thy city and thy cloister, thou, the helper of the Orthodox, liberator of the captive and protector of the poor, pray unto Christ God for granting peace to the state of Russia and for the salvation of our souls.”

Kontakion, Tone 6

“Thou who hast kept the image untarnished and, having forsaken the things corruptible of this world, art standing with the orders of angels before Christ, O holy Prince Daniil, forgetting not thy children, but visiting them mercifully, saying unto them: ‘I am with you and none can prevail upon you’.”

Our Pilgrimage to the USSR

From August 10 to 21, 1986, we, a group of ten pilgrims from the FRG and Austria, visited the Soviet Union at the invitation of the Department of External Church Relations of the Moscow Patriarchate and with the blessing of Metropolitan Irinei of Vienna and Austria, Administrator of the Baden and Bavaria Diocese. The group included 8 members of St. Nectarios' Community in Bischofsheim (FRG) led by Father Theodor Hölldobler, Rector of the Church of St. Nectarios, and the precentor of St. Nicholas' Church in Vienna, I. V. Rumpel.

The group's acquaintance with the life of the Russian Orthodox Church began with a visit to the Moscow St. Daniel's Monastery, where they were welcomed by the Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, Archimandrite Feofan (now Bishop of Kashira). We were shown the monastery churches and venerated at its holy shrines. At the time the monastery grounds looked like one big building site. Later that day we were taken to see some of the Moscow churches: the Church of the Resurrection in Sokolniki, of St. Nicholas in Khamovniki and of St. John the Warrior.

We were greatly impressed by our visit to the Trinity-St. Sergiy Lavra on the following day. We spent much time in the Trinity Cathedral by the shrine with the holy relics of the founder of the cloister, St. Sergiy of Radonezh, and joined Russian pilgrims in the prayerful singing of hymns to the saint which is performed in the cathedral daily. At the Moscow Theological Academy, the assistant to the rector, Archpriest Vladimir Kucheryav, told us about the history of the Lavra and the academy and about the tasks facing the Moscow theological schools today. The pilgrims from Bischofsheim sang "Many Years" to the supreme authority of the Russian Church.

The three following days we spent in Lvov, the scene of recent Church celebrations to mark the 40th anniversary of the reunification of the Greek Catholics of the Western Ukraine with the Russian Orthodox Mother Church. The group visited the grave of one of the architects of the reunification, Pro-

topresbyter Gavriil Kostelnik, and sang "Eternal Memory" to him.

On August 16, Saturday, we attended All-Night Vigil in the Lvov Cathedral of St. George the Victorious conducted by Metropolitan Nikodim of Lvov and Ternopol and Archbishop Lazar of Argentina and South America. Father Theodor Hölldobler took part in the service as well as I. V. Rumpel who recited the hexapsalmos. Receiving the pilgrims at his residence, Metropolitan Nikodim said he attached great importance to mutual meetings and visits of representatives of various countries for they serve to promote mutual understanding and confidence, and to establish lasting peace. At parting, Metropolitan Nikodim presented to us the akathistoi composed by him.

The Feast of the Transfiguration overtook us in the Tula region. We attended All-Night Vigil at St. Nicholas' Church in Yasnaya Polyana. Addressing the congregation, Father Theodor Hölldobler said that this particular feast, more than any other, was aimed at saving man from perishing in a whirlpool of earthly temptations and leading him to the fulfillment of the purpose of Divine Economy. Let the light of the Transfiguration of our Lord, said Father Theodor, illumine for men the road to mutual love, the example of which we set as members of the One and Holy Church, so that the shadow of war might never darken our Earth.

On the day of the feast, our pilgrims attended Divine Liturgy in the Tula Cathedral Church of All Saints. The celebrant, Archbishop German, shortly before appointed to the See of Berlin and Central Europe and Patriarchal Exarch to Central Europe, was taking leave of his flock of Tula. The huge cathedral was crowded with worshippers, nevertheless, after the general farewell, the Archbishop took pains to say good-bye to every member of the congregation in person.

During a festal dinner that followed Father Theodor, addressing Archbishop German, said:

"Even the blessed moment of the Transfiguration of our Lord did not pass without a human temptation of St. Peter the Apostle who suggested

building tabernacles there and saying: *Lord, it is good for us to be here* (Mt. 17. 4). During our pilgrimage to your great country we too, have felt like saying: *'It is good for us to be here!'* But we know that we must continue our journey no matter how comfortable we might feel here now. This directly relates to the Christian awareness of being a traveller en route to our eternal homeland, which tolerates no long stops on the way. And for you too, Your Grace, the time has come to part with a place where it has been *good* for you for eight years. Now you are about to embark upon a new service as the Exarch of the Moscow Patriarchate to Central Europe. The mission of our Holy Church is to pray for the whole world and it gives us the right not only to join political leaders in their efforts to avert nuclear catastrophe and ensure a peaceful coexistence of different social systems, but also work for solving in a Christian

manner the problems of our time, to learn the lessons of the past with Christian humility and try with firm Christian faith to see the Divine light in our hearts, signalling deliverance from the shackles of earthly sins and infernal evil.

"The hymns of today's feast tell us: *The heavens are thine, the earth also is thine and the fullness thereof and Blessed is the nation whose God is the Lord.*

"The Lord is God of both our nations and he who believes that this is so is always ready to worship Him, both in the East and in the West just like the Holy Russian Orthodox Church has been worshipping Him for one thousand years now".

This brief pilgrimage has left in our hearts an indelible feeling of an inner bond with our Mother Church and with all whom we came to know on our journey.

Father THEODOR HÖLDOBLER

Restoration of the Resurrection Church in Bryansk

The Church of the Resurrection of Christ, situated in the old part of Bryansk, is one of the remarkable mo-

numents of the millennial history of the ancient city.

The Church of the Resurrection is the only building preserved till our days of the Resurrection Convent which existed there from the 15th century and was closed in 1766. From the early 18th century the wooden convent buildings were replaced with stone ones: in 1709 the new Resurrection Church was constructed instead of the dilapidated wooden one. Yet the need arose to strengthen the town fortifications because of the military actions during the Northern War (1700-1721). The convent buildings including the new Resurrection Church which hampered the fortification works, were pulled down, on the order of the chief of the works, captain of the Preobrazhensky guards detachment, V. D. Korchmin.

In 1713, when the city was no longer threatened, 15 sisters of the former convent built on its site the new wooden Resurrection Church—the third one, several cells and a fence, on the donations of the citizens. In response to their request in 1718, followed the ukase by Peter the Great which allowed to rebuild the ancient Resurrection Convent in the suburb of Bryansk.



The Church of the Resurrection
under reconstruction



It took but a year for the Church of the Resurrection in Bryansk to be restored to its original form. Now it again adorns the central part of the old town of Bryansk

The new, fourth in the history of the convent, stone Resurrection Church was built from 1738 to 1741. Simultaneously with the main sanctuary the Chapel of Sts. Gurios, Samonas and Abibas the Holy Martyrs and Confessors, was constructed and in 1743, the Chapel of St. Andrew Stratilates, the Martyr, was built.

The new church was a peculiar piece of the Russian baroque. While continuing the older Moscow architectural tradition of the late 17th-early 18th centuries, it had a rare feature being built as "a rectangle on rectangle" instead of usual "octagon on rectangle".

In 1769 a belfry was built which existed up to the 40s of the 19th century when it was replaced with the new one in the style of classicism. Several decades later it was also partly rebuilt.

In a century and a half of its existence the church saw many adversities. As many other old monuments it suffered especially during the last war. Moreover, numerous repairs and reconstructions significantly changed the exterior of the church, and it no longer corresponded to the traditional appearance of the Orthodox temple.

The problem of restoration arose. The church council received the permission

from the All-Union Society for the Preservation of Historic and Cultural Monuments and petitioned the Moscow Spetsproektrestavratsia Institute (Special Restoration Designs Institute). But the design of the restoration of the church was not completed because of the lack in the archives of the full description and pictures of the original Resurrection Church. The researches made by the institute's specialists helped to specify the details.

Much work was to be done to return the church its original appearance—the second floor constructed in 1940 was to be pulled down; two upper tiers of the belfry and the cupola's roof with a decorative lantern over the upper rectangle were to be built anew; the 8-meter-long spire and heads were to be constructed and crowned with carved gilded crosses. Besides the ancient architectural decorations of the façades of the refectory, the sanctuary apse and the rectangle were to be preserved.

The restoration works lasted for a



Rector of the Resurrection Church, Archpriest Pavel Samchuk, performing the Sacrament of Baptism in the baptismal chapel

year. On November 28, 1986, the Feast of Sts. Gurius, Samonas and Abibas, the Holy Martyrs, the Church of the Resurrection of Christ was consecrated. The solemn divine service was led by Archbishop Gleb of Orel and Bryansk, assisted by Archpriest Nikolai Sapsai, secretary of the diocesan administration, Archpriest Ioann Kardash, Superintendent Dean of the First Orel Church District, and the clergy of the Resurrection Church.

The church met its archpastor with the ringing of bells of the restored belfry. The parishioners presented him with bread and salt and flowers. The rector, Archpriest Pavel Samchuk, de-

livered an address of greeting. During Divine Liturgy Vladyka Gleb presented a high patriarchal award, a mitre, to Archpriest Pavel Samchuk, and after the Liturgy he presented the Order of St. Sergiy of Radonezh, 3rd Class, to the churchwarden Z. A. Rozhdestvenskaya.

So ended the joyful solemnities of the consecration of the Church of the Resurrection of Christ which, through the selfless labours of its parishioners, assumed its original aspect and now adorns the ancient Russian town again.

Archpriest PAVEL SAMCHUK

At the Sofrino Workshops

On Christmas and Easter this year many of the Russian Orthodox faithful were able to mail to each other special Christmas and Easter postcards printed at the Sofrino Workshops of the Moscow Patriarchate. Director of the workshops, Evgeniy Alekseyevich Parkhaev, says: "The first batch of such postcards were printed at the end of 1986. By the end of 1987, their number will have to approach 150,000. The postcards feature different motifs, including both traditional ones and modern photo compositions. Work is now in progress on postcards for name-days. Such postcards will soon be on sale in our churches."

* * *

The Sofrino Workshops of the Economic Management of the Moscow Patriarchate have long been engaged in the restoration of liturgical books. They come from all parts of the country and most of them are so worn out that they cannot be used any longer. At the Sofrino workshops these old books get a new lease of life, with the missing or

torn pages being skillfully restored and new bindings and covers made.

The man in charge of the section where they restore, or to be more exact, make new metal book bindings, is Viktor Sitnikov. "Before restoring an old book," he says, "a thorough examination is made of it, and the best designs are copied for future use. The designs we are now able to offer the customer are displayed at an exhibition mounted in the administrative building of the workshops. Orders are also filled based on customers' own drawings or patterns."

The section Viktor Sitnikov is in charge of also makes bindings for books produced by the Publishing Department of the Moscow Patriarchate, mostly small Gospels for occasional offices and archieratica. Only recently a batch of such books was dispatched to churches of the Voronezh Diocese. It should be noted that all the bindings differ from one another by the colour of the velvet, the design on metal and the finish. Books dedicated to the Millennium of the Baptism of Russ will feature a special jubilee symbol on their covers.

Message of His Holiness Patriarch PIMEN to the Participants in the Graduation Ceremony at the Moscow Theological Seminary and Precentorial Courses of the MTA

Your Grace Archbishop Aleksandr of Dmitrov,
Mentors and pupils, graduates of the Moscow Theological Seminary
and the precentorial courses,
Christ is risen!

I wish to congratulate you on the completion of the academic year and join you in giving thanks to the Lord God who has assisted you in your labours through His abundant grace, leading you to this graduation ceremony, an occasion of joy for all the teachers and students.

For the graduates of this theological school there can be no joy more perfect, a moment more moving than this momentous and blessed occasion.

Today, perhaps with greater clarity than ever before, you become aware of your calling, your path in life. You have been determined right from the start to attain the lofty and coveted goal of getting a theological education and becoming servants of the Holy Church. With the fear of God and faith you had stepped over the threshold of this theological school. You have been diligent students, studying the Holy Scripture, theology, church history and other subjects indispensable for pastoral service. The Lord has been guiding each one of you. In this vineyard of spiritual enlightenment He is the True Vine and you the branches. He made every branch clean so that it could bear fruit more abundantly. You have now been made clean *through the word* (Jn. 15. 3), and the Lord is sending you into the world so that you may go forth and bear fruit.

Your graduation is taking place at the radiant time of Eastertide, on the Sunday of the Holy Myrrhophores who were the first to hear from the Angel the word of the Resurrection of Christ. In trepidation and joy, they rushed back to Jerusalem from the sepulchre in the garden of St. Joseph of Arimathaea. And right on their way they were met by Risen Christ Himself. His first words addressed to them were: *All hail* (Mt. 28. 9) and *Peace be unto you* (Jn. 20. 19). His divine commandment to the disciples was to go and preach the Gospel to the entire creation. Being inspired with this heavenly joy, you too, dear graduates, like the true disciples of Christ, must carry into the world to those that are afar off and to them that are nigh the glad tidings of Christ's Resurrection and peace. Fulfil with honour the lofty ministry entrusted to you, *serve the Lord with fear, and rejoice with trembling* (Ps. 2. 11). Be the light to the world, treasuring above all the lofty dignity and sacredness of holy orders—the dignity which none and nothing in the world can either replace or restore. Love your people with pastoral love and love our great Motherland.

Remember with gratitude the theological school that has brought you up and honour your teachers through whose cares and labours you have been clad in the knowledge of Divine Truth and prepared yourselves to the lofty and responsible service of the Church in pastoral dignity.

On this auspicious and joyful day for you all, I ask the Rector, His Grace Archbishop Aleksandr of Dmitrov, to convey to all the teachers and students our primatial blessing and wishes of every success to the seminary graduates.

May God, glorified in the Trinity, help you, dear graduates, to live up to your lofty calling and ministry *in word, in conversation, in charity, in spirit, in faith, in purity* (1 Tim. 4. 12).

Christ is risen indeed!

Graduation Ceremony at the Moscow Theological Seminary

On May 4, 1987, there was a graduation ceremony at the Moscow Theological Seminary. For the first time since the revival of the Moscow theological schools, it was held separately from the academy, a sign of the school's maturity and growing self-sufficiency.

The past academic year was keyed by the approaching great jubilee in the life of the Russian Church and our Motherland—the Millennium of the Baptism of Russ. The ancient Trinity-St. Sergiy Lavra within whose walls the Moscow theological schools are located will also be the site of the celebrations and the direct involvement in the preparations required considerable extra effort on the part of the management, faculty and students.

The past academic year was a time of severe trials for them all. The fire at the Moscow theological schools took a toll of human lives and caused appreciable material damage. But this

God's visitation did not plunge the faculty and students into despair; it prompted them to take with an even greater responsibility their duty to the Church and God's people, their studies, words and actions. Despite the lingering memories of the tragic loss, the graduation ceremony was a festal and solemn occasion, attesting to the fact that, with God's help, the Moscow theological schools have withstood the harsh trial and now continue their progress along the God-given road of serving the Church.

On the day of the graduation ceremony, the rector of the Moscow theological schools, Archbishop Aleksandr of Dmitrov, assisted by seminary teachers and pupils, celebrated Divine Liturgy in the Church of All the Saints Who Shone Forth in the Land of Russia located in the crypt under the ancient Dormition Cathedral of the Lavra.

After the service, the rector urged the graduates embarking upon the road



Traditional procession to the Trinity Cathedral for a thanksgiving moleben to St. Sergiy



The Rector, Archbishop Aleksandr of Dmitrov, presenting diplomas to the graduates



Graduates of the precentorial courses receiving diplomas

of pastoral service to regard it as a constant exploit, being always aware of the lofty pastoral responsibility because the spiritual well-being and salvation of the flock depends upon the life and labours of the pastor. The duty of the pastor, he said, is to lead those seeking the truth to Christ.

Then there was a thanksgiving moleben. In keeping with a long-standing tradition, the graduation ceremony includes a moleben to the heavenly patron of the Moscow theological schools, St. Sergiy of Radonezh. On this particular occasion it was led by the MTS Assistant Rector, Archimandrite Venedikt, and took place in the Trinity Cathedral of the Lavra which enshrines the incorruptible relics of St. Sergiy the Miracle Worker, hegumen of the Russian land. After the moleben, Archpriest Vladimir Kucheryavy conducted the lity for the departed members of the faculty.

The graduation ceremony was conducted in the ancient assembly hall in the "Chambers" and opened with the singing of the Easter Troparion. Archbishop Aleksandr opened the meeting and gave the floor to the Pro-Rector Prof. M. S. Ivanov for a report on the results of the graduation exams. Out of the 1987 graduation class of 10130 students graduated with honours. The graduate with the best academic record was Grigoriy Bezukladnikov, a postulant of the Trinity-St. Sergiy Lavra. 17 persons finished successfully the precentorial courses.

Then Archbishop Aleksandr read out a message of greeting from His Holiness Patriarch Pimen of Moscow and All Russia.

Speaking on behalf of the faculty and pupils of the MTS, Archbishop Aleksandr expressed filial gratitude to the Primate of the Russian Orthodox Church.

Speeches of gratitude to His Holiness the Patriarch; to the rector, Archbishop Aleksandr; and to the teachers were delivered on behalf of the MTS graduates by Vasiliy Kolesnikov and on behalf of the graduates of the precentorial courses by Maria Silivanova.

The closing speech was made by Archbishop Aleksandr. He said: "The Moscow Theological Seminary is the biggest of the theological schools of the Moscow Patriarchate. In recent years

we have been giving most serious and close attention to the teaching and upbringing of the seminary pupils. We have been concentrating on raising the standards of the teaching process in the seminary and providing the required number of newly-compiled textbooks. We are fully convinced that the level of parish life in general and also the standards of the academy, largely depend on the educational standards of the seminary. We trust that members of this graduation class include future professors, pastors, theologians and archpastors of our Holy Church, and this confidence stems from the realities of church life and past experience. It urges all of us to take an ever more profound approach to our common duty prompted by our common responsibility to the supreme authority of our Holy Church.

"Our task is to continue the cause pursued over decades by our predecessors who worked within these walls, in these same auditoriums and for the sake of the same lofty goal, the only true goal of a theological school—to be a school of theology, knowledge of God, faith and piety... But while carrying on the work entrusted to us now, we must be mindful of the greater demands made of the pastor at parish level in our time. Today the pastor must combine strict Orthodox traditionalism with an open-minded attitude to new problems posed by current life before Church conscience. The new requirements of life pose the topical problem of overcoming a narrow interpretation of the tasks of parish service facing the pastor, the tasks of spiritual and moral guidance of believers. To be understood in the modern environment and, what is more, to be able to exert a spiritually renovating and transforming influence on people, the pastor should strive to overcome all sorts of intellectual, creative and moral narrow-mindedness in all aspects of the manifold pastoral activity. Always to be humane, to be a pastor, citizen and patriot—this is what the theological school teaches its students and this is what the Holy Church is urging them to be. This is what our Christian conscience prompts us, and this must be always borne in mind by those entering upon the road of pastoral service so that by their preaching and their life

they could justify that enormously high measure of trust placed in them by the supreme authority of our Church”.

The graduates present at the ceremony heard with great attention the farewell address of Archbishop Aleksandr who then proceeded to present the gra-

duation diplomas and memorable gifts to the graduates of the seminary and the precentorial courses. The ceremony ended with the singing of the refrain and hirmos of canticle 9 of the Easter Canon.

*Father VLADISLAV TSYPIN,
MTA and MTS lecturer*

In Memory of A. S. Pushkin



Lecturer of the Moscow theological schools,
G. M. Makarov, addressing the meeting

At the end of February 1987, the Moscow theological schools marked the 150th anniversary of the death of the great Russian poet Aleksandr Pushkin. There was a special lesson for first-year students of the MTA devoted to Pushkin's literary legacy at which the students recited his poems. One of the students, N. Kozhevnikov, presented an interesting selection of the poet's patriotic poems.

The Pushkin memorial meeting was held on February 23 in the conference hall in the chambers. In his opening speech the rector of the Moscow theological schools, Archbishop Aleksandr of Dmitrov, paid a tribute to the great Russian poet and stressed that a pastor of the Church of Christ should know and appreciate the national art and literature.

Lecturer of the academy, G. M. Makarov, spoke of the role of Pushkin as the founder of the contemporary Russian literary language and of his contribution to world literature. He pointed out that by the time Pushkin emerged on Russia's cultural scene, the Russian language had travelled a long and complicated road of development, the adoption of Christianity being one of the major landmarks along this road. Pushkin merged into one mighty stream the literary and spoken languages, which had been artificially separated one from the other, and consolidated the national basis of literature making it national in the full sense of the word.

Lecturers and students of the Moscow theological schools recited Pushkin's poems in Russian, Ukrainian and Polish and sang romances and arias from operas based on his works.

In conclusion "Eternal Memory" was sung to the great poet.

On February 25, A. S. Pushkin's poems were recited by poet L. I. Bole-slavsky, member of the Soviet Writers Union and lecturer of the Znanie Society, who visited the Academy. He also spoke of the influence of Pushkin on Russian poetry and recited his own poems dedicated to Pushkin.

G. M.

* * *

On February 12, 1987, a panikhida was conducted in the church of the Leningrad theological schools on the occasion of the 150th anniversary of A. S. Pushkin's death. The LTA Rector, Archpriest Nikolai Gundyaev, who led the service, delivered a sermon describing the personality and literary heritage of the great Russian poet and stressing the dynamics of his spiritual life and his devoted love for the Motherland.

Moscow Diocese

On April 9, 1987, Thursday of the 6th Week in Lent, in the Transfiguration Church over the gates of the Novodevichy Convent, Metropolitan Yuvenaliy of Krutitsy and Kolomna presented a large group of clerics of the Moscow Diocese with ecclesiastical awards granted them, on the Vladyka's petition, by His Holiness Patriarch Pimen of Moscow and All Russia.

During the Easter Week Metropolitan Yuvenaliy conducted divine services in the churches of the diocese.

On Monday, April 20, the archpastor celebrated Divine Liturgy and led a festal procession in the Church of St. John Chrysostom in the village of Novlyanskoe, Voskresensk District, and on Wednesday, April 22, in the Church of the Tikhvin Icon of the Mother of God in the town of Stupino.

On Thursday, April 23, Metropolitan Yuvenaliy celebrated Divine Liturgy and led a festal procession in the Church of the Holy Martyrs Sts. Cosmas and Damian the Silverless, in Kaliningrad, and on Friday, April 24, in the Church of St. Elijah the Prophet in Serpukhov.

On Saturday, April 25, Vladyka Yuvenaliy celebrated Divine Liturgy and led a festal procession in the Church of the Ascension in Yakhroma.

On April 26, the 2nd Sunday after Easter, of St. Thomas the Apostle, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God, in the village of Shemetovo, Zagorsk District.

On May 3, the 3rd Sunday after Easter, of the Holy Myrrhophores, Vladyka Yuvenaliy celebrated Divine Liturgy in the Cathedral Church of the Epiphany in Kolomna.

The archpastor preached and blessed the worshippers during all the services.

Kiev Diocese

The jubilee of an archpastor. On February 4, 1987, a prominent hierarch of our Church, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, permanent member of the Holy Synod, marked the 25th anniversary of his episcopal consecration. The oldest Episcopal See of the Russian Orthodox Church has been under his jurisdiction for more than 20 years now. The focal point of jubilee celebrations was Divine Liturgy concelebrated on February 8, the Sunday of the Publican and the Pharisee, in the Kiev Cathedral Church of St. Vladimir by Vladyka Filaret with Metropolitans—Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate; Nikodim of

Lvov and Ternopol; Archbishops—Leontiy of Simferopol and the Crimea; Antony of Chernigov and Nezhin; Makariy of Ivano-Frankovsk and Kolomyia; Agafangel of Vinnitsa and Bratslav; Bishops—Varlaam of Volyn and Rovno; Sevastian of Kirovograd and Nikolaev; Antony of Chernovtsy and Bukovina, and Palladiy of Pereyaslav-Khmelnytsky, whose episcopal consecration took place on that same day.

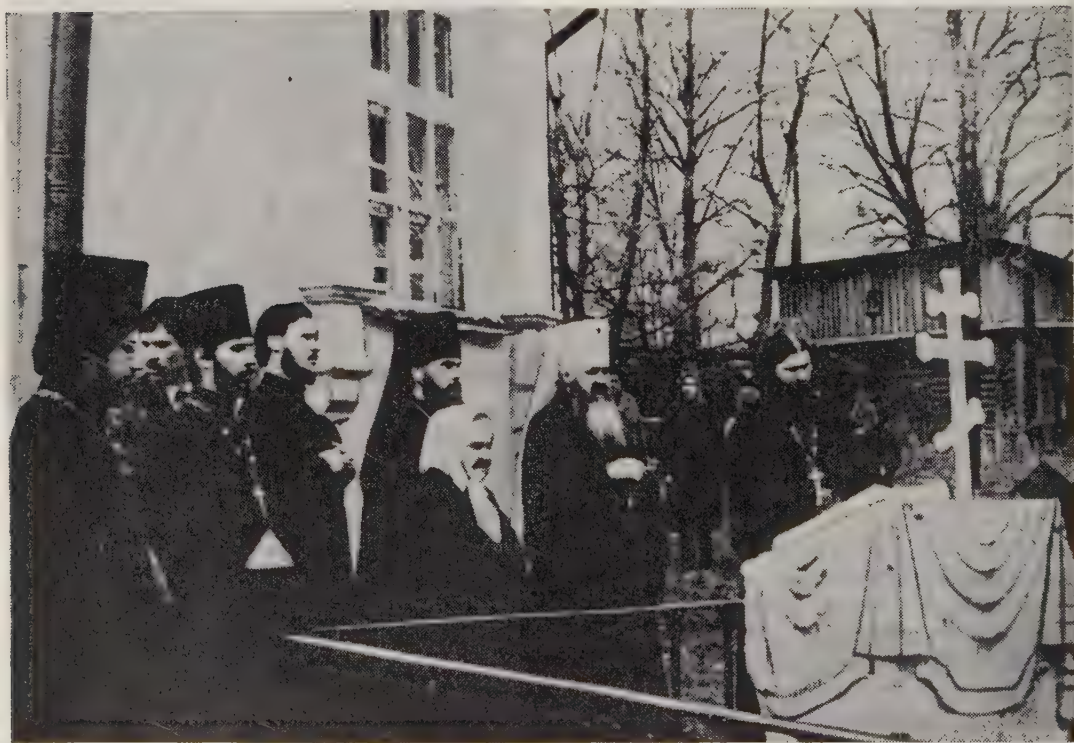
Following a thanksgiving moleben, Metropolitan Sergiy cordially congratulated Vladyka Filaret on behalf of His Holiness Patriarch Pimen, wished him good health and success in his many-faceted activities, and presented him, on behalf of His Holiness, with a panagia inscribed with his name. On behalf of the members of the Holy Synod Metropolitan Sergiy presented Metropolitan Filaret with a copy of the Kazan Icon of the Mother of God.



Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, officiating in the St. Vladimir Cathedral Church in Kiev



Festal procession around the Church of the Tikhvin Icon of the Mother of God in the town of Stupino, Moscow Diocese, led by Metropolitan Yuvenaliy of Krutitsy and Kolomna



Metropolitan Yuvenaliy of Krutitsy and Kolomna at the grave of Archimandrite German Krasilnikov († 1985) in the grounds of the Church of the Kazan Icon of the Mother of God in the village of Shemetovo, Moscow Diocese, wherein the late pastor had served for more than 30 years

That same day Vladyka Filaret gave a reception on the occasion of the jubilee.

Leningrad Diocese

On February 1, 1987, the 32nd Sunday after Pentecost, Metropolitan Aleksiy of Leningrad and Novgorod, during Divine Liturgy in the Cathedral Church of St. Nicholas and the Epiphany, ordained Ioann Kril, a 3rd-year pupil of the Leningrad Theological Seminary, deacon.

On February 5, Metropolitan Aleksiy visited the Church of the Exaltation of the Holy Cross in the village of Opolie, Leningrad Region. The archpastor got acquainted with the parochial life and had a talk with the rector of the church, Hegumen Guriy.

On February 8, the Sunday of the Publican and the Pharisee, Metropolitan Aleksiy, during Divine Liturgy in the cathedral church, ordained Zinoviy Kurilo, an LTS 3rd-year pupil, deacon.

On February 19, Metropolitan Aleksiy visited the Nikolskoe Cemetery of the St. Aleksandr Nevsky Lavra and conducted Lity for the Dead by the grave of His Eminence Metropolitan Antony Melnikov († May 29, 1986).

On February 22, the Sunday of the Last Judgement, Metropolitan Aleksiy celebrated Divine Liturgy in the cathedral church and ordained Veniamin Gorshkov, an LTA graduate, deacon. After the Liturgy the archpastor told the parishioners about the proceedings of the international Moscow forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" in which he had participated.

On March 6, the Friday of the 1st Week in Lent, Metropolitan Aleksiy, assisted by the clerics of the Autonomous Orthodox Church of Finland who stayed in Leningrad with a group of Finnish pilgrims, celebrated the Liturgy of the Presanctified Gifts in the Cathedral of the Transfiguration of the Saviour. In the evening, at the Dormition Domestic Chapel of the metropolitan's residence, Vladyka Aleksiy blessed the LTS pupils Vasiliy Bumba, Roman Maksimchuk and Nikolai Misyuk to be readers.

On March 7, Saturday of the 1st Week in Lent, during Divine Liturgy in the Church of St. John the Divine of the Leningrad theological schools, Metropolitan Aleksiy ordained Vasiliy Bumba deacon.

* * *

On February 12, 1987, at the Cathedral Church of St. Nicholas and the Epiphany in Leningrad, a service of commemoration of the dead was held on the occasion of the 150th anniversary of the demise of the great Russian poet A. S. Pushkin. The dean of the cathedral, Archpriest Prof. Vladimir Sorokin delivered a sermon. He said, among other things, that the Church began to

pray for the repose of the soul of the great poet just after his death, when a funeral service was conducted in the Church of the Icon of the Saviour "Not Made with Hands". "May our prayer be as ardent and sincere today," Archpriest Vladimir Sorokin said. "We pray for him because he is a particle of our one Body whose name is the Church of Christ. May the Lord give rest to the soul of the departed Aleksandr in the mansions of the righteous."

All the worshippers reverently sang "Give rest with the saints".

Tallinn Diocese

On February 1, 1987, in the evening, Metropolitan Aleksiy of Leningrad and Novgorod, Administrator of the Tallinn Diocese, officiated at the Akathistos to the Mother of God before Her Icon "Joy and Consolation" in the Dormition Cathedral of the Pukhtitsa Convent of the Dormition.

On February 2, Metropolitan Aleksiy blessed antimensia and celebrated Divine Liturgy at the Domestic Chapel of St. Alexius and St. Barbara in the Pukhtitsa Convent. During the Liturgy the archpastor ordained Ioann Ablikov deacon. Archbishop Nikolai of Gorky and Arzamas attended the divine service.

On February 3, Metropolitan Aleksiy and Metropolitan Irinei of Vienna and Austria and Archbishop Nikolai coofficiated at the Akathistos to the Dormition of the Mother of God at the Dormition Cathedral of the convent, assisted by the Orthodox participants in the international ecumenical seminar "Pukhtitsa-IV". The service was attended by the heads and representatives of Churches and religious associations in the Soviet Union who participated in the seminar.

On February 25, the Feast of St. Aleksiy of Moscow, the heavenly patron of Metropolitan Aleksiy, Vladyka Aleksiy and Archbishop Nikolai of Gorky and Arzamas, assisted by the clerics of the Leningrad, Novgorod and Tallinn dioceses, concelebrated Divine Liturgy at the Dormition Cathedral of the Pukhtitsa Convent, and, on the eve, they coofficiated at All-Night Vigil there. During the Liturgy Metropolitan Aleksiy ordained Vasiliy Rupov deacon. The choir of the clergy of the Leningrad Metropolitanate and the choir of the sisters of the Pukhtitsa Convent sang during the service.

West European Exarchate

From February 17 to March 2, 1987, Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, accompanied by Archimandrite Sergiy of the Rostov Diocese, was on a business visit to France and Belgium.

On February 18, the Feast of St. Feodosiy of Chernigov, Metropolitan Vladimir celebrated Di-

vine Liturgy in the church of the Podvorye of the Three Holy Hierarchs of the Moscow Patriarchate in Paris, and on February 25, the Feast of the Iberian Icon of the Mother of God, he conducted a moleben to the Mother of God before Her Iberian Icon.

On February 26, Thursday of the Cheese-Fare Week, Vldyka Vladimir celebrated Divine Liturgy at the same church and ordained Brother Ioann of the Skete of the Holy Spirit in Menil-Saint-Denis, near Paris, hierodeacon, and, with the blessing of His Holiness Patriarch Pimen, raised Hegumen Georgiy, ecclesiarch of the Church of the Three Holy Hierarchs, to the rank of archimandrite. He also presented the Order of St. Sergiy of Radonezh, 2nd Class, to precentor J. S. Kisselgof, and the Order of St. Sergiy of Radonezh, 3rd Class, to Simone Vvedenskaya, a parishioner of the church for the zealous gratuitous work at the church booth.

On February 27, Metropolitan Vladimir visited the Church of the Holy Trinity in Vanves and the Skete of the Holy Spirit in Saint-Denis, where he conducted molebens. Vldyka Vladimir held a panikhida by the grave of the former monk of the skete, an icon-painter Brother Grigoriy.

On March 1, Cheese-Fare Sunday, Metropolitan Vladimir celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Three Holy Hierarchs. During the Liturgy he ordained Hierodeacon Ioann hieromonk. In the evening, at the same church, Vldyka Vladimir officiated at the Office of Forgiving.

During the services Metropolitan Vladimir was assisted by his companion, Archimandrite Sergiy; Archpriest Lev Makhno, Dean of the Podvorye of the Three Holy Hierarchs, Superintendent Dean of the churches of the Moscow Patriarchate in France; Archpriest Grigoriy Cognetti, Superintendent Dean of the churches of the Moscow Patriarchate in Italy; clerics of French and Italian parishes, and the guest clergy. The archpastor preached after divine services. He met and talked with parishioners and presented them with small icons and crosses.

Annual festal reception on the occasion of the patronal feast of the church of the Podvorye of the Three Holy Hierarchs took place on February 25, instead of February 12, when Metropolitan Vladimir was in Moscow attending the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" (Moscow, February 14-16).

The reception, preceded by a moleben, was attended by representatives of religious and public circles, diplomats, journalists. Metropolitan Vladimir greeted the guests.

On February 27, Vldyka Vladimir visited the Benedictine Convent in the town of Clairefon-

taine, near Paris. He told the nuns of the Moscow International forum and of the preparations of the Russian Orthodox Church for the celebration of her millennium, and answered questions.

On February 28, Metropolitan Vladimir was received by the French Minister of Foreign Affairs, Jean-Bernard Raimonde. During their conversation the minister showed special interest in the Moscow International Forum, in the perestroika under way in the Soviet Union and in the celebrations of the Millennium of the Baptism of Russ. He pointed out that the Millennium of the Baptism of Russ was the feast not only of the Russian Orthodox Church and Russia but also of all the civilized countries.

During his stay in France, Metropolitan Vladimir headed several sessions of the editorial board of *Messenger de l'Exarcate du Patriarcat Russe en Europe Occidentale* and of the commission in charge of the preparations for the jubilee of the Baptism of Russ in the French parishes of the Moscow Patriarchate. He also received the believers from Italy, France and Holland.

On February 21, Saturday of the Commemoration of the Dean (Meat-Fare Saturday), Metropolitan Vladimir conducted a service for the dead in the Cathedral Church of St. Nicholas in Brussels. In the evening, the eve of the Sunday of the Last Judgement, he officiated at All-Night Vigil in the same cathedral, and, on the next day, celebrated Divine Liturgy there. The archpastor was assisted by Archimandrite Sergiy; Archpriest Lev Makhno; Archpriest Mikhail Stark, dean of the cathedral church and superintendent dean of the Russian Orthodox parishes in Belgium; Hegumen Foma, Father Superior of the Monastery of the Icon of the Mother of God "Consolation of All the Afflicted" in Perwez (Flanders), the clergy of the cathedral and of the patriarchal parishes in Belgium.

With the blessing of His Holiness Patriarch Pimen, Metropolitan Vladimir, during Divine Liturgy, presented an ornamented cross to the rector of the Church of St. Anne the Righteous in Brussels, Archpriest Ioann, and a pectoral cross—to the founder and the rector of the Church-Podvorye of All the Saints Who Have Shone Forth in the Land of Russia near Brussels, Father Paul Pellemance.

On February 19, the Vldyka Exarch visited the Wilderness of All the Saints Who Have Shone Forth in the Land of Russia, and other churches of the Brussels Diocese.

On February 22, Metropolitan Vladimir visited the Chevetogne Monastery where he met father superior, Hegumen Michael, and the brethren of the cloister, and talked with them.

On February 23, Metropolitan Vladimir had a meeting with Metropolitan Panteleimon of Belgium, the Exarch to the Netherlands (Con-



More than 600 years ago, St. Sergiy lit a small icon-lamp on this holy spot, and ever since its flame has continued to light more and more lamps in the hearts of Orthodox believers. An endless number of priests and monks have left this place, the Lavra, to carry the light of St. Sergiy's icon-lamp throughout the world to all nations



His Holiness Patriarch Pimen conducting Easter Matins

HOLY EASTER IN THE PATRIARCHAL CATHEDRAL OF THE EPIPHANY



"The Angels in Heaven, O Christ our Saviour, sing Thy resurrection..."



"...and do Thou enable us on Earth to glorify Thee with a pure heart."

PREPARATION OF THE HOLY CHRISM



Metropolitan Sergiy of Odessa and Kherson conducting a moleben before the beginning of the ceremony of making the chrism in the Monastery Cathedral of the Don Icon of the Mother of God on Holy Monday, April 13, 1987



Hieromonk Sergiy pouring the mixture into the vessel for the making of the chrism



Hymns are being sung by the Moscow theological schools student choir



His Holiness Patriarch Pimen reciting the prayer for the consecration of the chrism at Divine Liturgy in the Patriarchal Cathedral of the Epiphany on Maundy Thursday, April 16, 1987

HOLY EASTER IN THE PATRIARCHAL CATHEDRAL OF THE EPIPHANY



His Holiness the Patriarch responding to the Easter greeting from Metropolitan Yuvenaliy of Krutitsy and Kolomna in the patriarchal cathedral on April 20, 1987



His Holiness Patriarch Pimen receiving Easter greetings from the believers



Metropolitan Yuvenaliy of Krutitsy and Kolomna, clergy and church workers of the Moscow Diocese after the ceremony of presentation of patriarchal and archpastoral awards in the Transfiguration Domestic Chapel at the Novodevichy Convent, April 9, 1987



Metropolitan Pitirim of Volokolamsk and Yuriev with Moscow clerics following the ceremony of presentation of patriarchal awards in the Moscow Church of the Resurrection (Voskresenie Sloveshcheye) in Nezhdanova Street, April 15, 1987



ST. SERGIY OF RADONEZH

16th-century icon

St. Sergiy of Radonezh (1314-1392) is a prayerful intercessor for the Church and the land of Russia, the founder of the Trinity-St. Sergiy Lavra. Many of his disciples later founded their own cloisters in Russia's north-eastern regions. As a citizen of his country and a great prayerful intercessor for it, St. Sergiy participated in major events in the life of the Church and his Motherland. He gave his blessing to Prince Dimitriy Donskoi before the Kulikovo Battle (1380), which hastened the liberation of Russ from enslavement.

Constantinople Patriarchate). Vladyka Vladimir gave a dinner in honour of Metropolitan Panteimon. The dinner was attended by Archimandrite Sergiy, Archpriests—Lev Makhno and Mikhail Stark, Deacon Mikhail Gorodetsky, the churchwarden of St. Nicholas' Cathedral Church V. E. Drashusov, and other guests.

On February 23, Metropolitan Vladimir was received by the Ambassador Extraordinary and Plenipotentiary of the USSR to Belgium, S. S. Nikitin.

From Belgium Vladyka Vladimir returned to Paris and on March 2 left for Moscow by plane.

Archimandrite SERGIY

In memoriam

Archpriest **Nikolai Pavlovich Tikhomirov**, the oldest cleric of Moscow (superannuated), the former rector of the Church of St. Elijah the Prophet in Obyedensky Lane, passed away on January 9, 1987, in the 91st year of his life. Father Nikolai had served the Church of Christ for more than 60 years, almost 50 of these—in St. Elijah's Church.

Nikolai Pavlovich Tikhomirov was born on May 9, 1896, in Moscow, into an old clerical family. From his early childhood he served at divine services, sang and read on the clerics in the Church of the Holy Spirit at the Danilovskoe Cemetery, Moscow, where his grandfather was a deacon and his father was a psalm-reader (later deacon). In 1916, Nikolai Tikhomirov finished the Moscow Theological Seminary and took the firm decision to devote his life to the service of God and the Holy Church. In 1921, after his service in the Red Army (from 1918 to 1920), he married the daughter of Archpriest Petr Petropavlovsky of Moscow, Elizaveta, who became his devoted companion for all his life. That same year, on the Feast of the Presentation of the Blessed Virgin in the Temple, at the Trinity Cathedral of the Monastery of St. Daniel, Bishop Filipp (Stavitsky; †1952) of Smolensk ordained Nikolai Tikhomirov deacon. After the death of his father, deacon



of the Holy Spirit Church at the Danilovskoe Cemetery, His Holiness Patriarch Tikhon of Moscow and All Russia, at the request of the clergy, appointed him deacon of the same church. On June 2, 1935, Bishop Aleksey (Sergeyev; †1968) of Kashira ordained him presbyter. He served in the Church of the Nativity of the Blessed Virgin in Putinki and in the Church of the Resurrection (Voskresenie Slo-vushcheye) in Bryusovsky Lane (now Nezhdanova Street). From 1938 to 1985 (when he superannuated) he served in the

Church of St. Elijah the Prophet, and from 1962 he was its rector.

Father Nikolai was a good shepherd, an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity (1 Tim 4. 12). He reverently conducted divine services, his sermons were lofty and meaningful. The departed was responsive, simple and cordial and peaceable. Both clerics and laymen, educated and common people, came to Father Nikolai for spiritual consolation and wise advice.

Archpriest Nikolai Tikhomirov's zealous long service was marked with many ecclesiastical awards, including the right to wear the second ornamented cross, the Order of St. Vladimir, 2nd Class, and the Order of St. Sergiy of Radonezh, 2nd Class.

He passed away to the Lord painlessly and quietly on the third day of Christmastide, having confessed and received Holy Communion not long before that.

Funeral service in the Church of St. Elijah was conducted by the Dean of the Patriarchal Cathedral of the Epiphany, Protos-pesbyter Matfei Stadnyuk, and the Moscow clergy. Funeral orations were delivered by Archpriest Matfei Stadnyuk and Archpriest Aleksandr Egorov, of the St. Elijah's Church.

Archpriest Nikolai Tikhomirov was buried in the Danilovskoe Cemetery, Moscow.

ST. AUGUSTINE, Bishop of Hippo

ST. AUGUSTINE (A. D. 354-430), Bishop of Hippo, one of the Doctors of the Church, was born at Tagaste in North Africa and was educated at Carthage. Having traversed a complex path of spiritual stabilization (at one time he joined the Manichaeans, later his world outlook was determined by Neoplatonic philosophy), in 386, under the influence of St. Ambrose of Milan, he was converted to Christianity and baptized on Easter Eve 387. Soon after his mother, Monica, died. The son's grief is touchingly poured out in his famous "Confessions". He distributed everything left to him by his mother, returned to Tagaste, and led an ascetic life. In 391, he was ordained presbyter and in 395 consecrated bishop. He died in 430 during the siege of Hippo by the Vandals.

St. Augustine is deeply revered by all Christian confessions. He wrote many works (according to his disciple, Possidius, approximately a thousand), the best known of which are the "City of God", "Confessions" and "Christian Doctrine". He was also an outstanding preacher. Whereas the majority of his theological treatises were written according to earlier defined plans, most of his sermons, delivered extempore, by spiritual inspiration, were a vivid movement of a pastor's heart. St. Augustine always strove to make his sermons understandable and instructive. He said: "Let the grammarians censure me, so long as the people understand".

The homiletical heritage of St. Augustine is traditionally considered one of the best examples of patristic rhetoric in Latin.

The sermon, given below, was preached by St. Augustine circa 410-412, on the first Sunday after Easter (Lat. dies octavus) (Sermon 258 was preached in the Major Basilica on the Day of the Lord). On the eighth day the newly-baptized took off their white robes, left the place in the church partitioned off for them and joined the faithful. It was the feast of spiritual maturity, entrance into the community. Called formerly *infantes* they were now known as *fideles*. After the reading of the Gospel lesson, the bishop turned to the people, including the newly-baptized, with a short sermon, which was usually on Psalm 118. This Psalm is heard in the church beginning from Easter Matins. St. Augustine quotes verses from this Psalm in the given sermon as well as other texts of Holy Scripture: the corner-stone (Jer. 51. 26; Is. 28. 16), translated by Apostle Paul (1 Cor. 3. 11; Eph. 2. 20, 21), about the stone which was rejected by the builders (Ps. 118, 22), translated by the Evangelist St. Matthew (Mt. 21. 42; also Acts 4. 11; 1 Pet. 2. 6); about the stumbling block (Is. 8. 14), cited in 1 Pet. 2. 7; these are often objects of exegetical commentary in patristic literature. Thus, St. Cyprian of Carthage unites these texts together, in view of their messianic character, in Book II of "Testimoniorum contra Judaeos, cap. 16" along with many other places in Holy Scripture where mention is made of stone. St. Augustine concentrates on the image of Christ as the corner-stone in which two walls come together: one wall symbolizes the Church which originally consisted of Jews, the other embodies the Church into which entered former Gentiles. Being the symbol of the unity of the Church this image serves St. Augustine as an important argument in his polemics with the Donatists*. In the given sermon the image of Christ as the cornerstone is combined with the image of Christ as the Light which dispels the darkness of sin.

M. E. KOZLOV,
Lecturer at the MTA

* Followers of a religious movement in the 4th-5th centuries in North Africa, named after their leader, Bishop Donatus; who preached intolerance towards Christians who were apostates from the Faith during the persecutions by the Roman emperors. Officially Donatism was banned at the Council of Carthage in 411. — Ed.

Sermon on the Day of the Lord

Having sung to God: *This is the day which the Lord hath made* (Ps. 118. 24), let us see what the Lord intended for us.

By these prophetic words, Holy Scripture strives to raise our minds to the understanding of the true meaning

of this event. The Day of the Lord is not that ordinary day visible only to the eyes of the flesh, not the one which begins at sunrise and ends at sunset but which saw sunrise and has no sunset!

It says in the Psalm: *The stone*

which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes (Ps. 118. 22-23) Then follows: *This is the day which the Lord hath made* (Ps. 118. 24). Why? Let us take the beginning of this day from the cornerstone. Who is the cornerstone rejected by the builders? The Lord Jesus Christ Himself, because the Jewish scribes knowledgeable about the Law rejected Him, saying: *This man is not of God, because he keepeth not the sabbath day* (Jn. 9. 16). Thus you, Jewish scribes, said: *This man is not of God, because he keepeth not the sabbath day*, and rejected Him Who became the *precious corner stone*.

In what way did Christ become the precious cornerstone? Why is He called the cornerstone? Because every corner unites two walls. The Apostles came from among the Jews through circumcision. With them came the crowds which accompanied the Lord riding on a colt, crying the words of today's Psalm: *Blessed be he that cometh in the name of the Lord* (Ps. 118. 26). Many Churches came from there; about this Apostle Paul says: *And I was unknown by face to the churches of Judea, which were in Christ: but they had heard only: He, who persecuted us in times past, doth now preach the faith which once he impugned: and they glorified God in me.* (D. V. Gal. 1. 22-24). They were all Jews, but they followed Christ like the Apostles; they came and believed in Christ and formed one wall.

There remained the other wall. It was formed by the Church of the Gentiles. And they, these two Churches, found each other, found and united in Christ, the cornerstone, for *he is our peace, who hath made both one, and hath broken down the middle wall of partition between us* (Eph. 2. 14). Therefore, in the Psalm follow the words: *This is the day which the Lord hath made* (Ps. 118. 24). This day as a whole must be understood as spiritual unity of the Head and the Body: the Head of the Church is Christ and the Body of Christ is the Church (Eph. 1. 22-23).

This is the day which the Lord hath made (Ps. 118. 24).

Recall the primordial state of the world: *And darkness was upon the*

face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. ...and God divided the light from the darkness. And God called the light Day, and the darkness he called Night (Gen. 1. 2-5). Just think of the darkness in which the newly baptized existed before their sins were remitted. They were the *darkness... upon the face of the deep* before their sins were forgiven them, but *the Spirit of God moved upon the face of the waters*. They were immersed into the waters (of Baptism), over the waters moved the Spirit of God and the darkness of sin was dispelled. And now they are that *day which the Lord hath made*. It is to thee, the newly baptized, as the newly created day, that the Apostle says: *Ye were sometimes darkness, but now are ye light in the Lord* (Eph. 5.8). Did he say: "Ye were darkness in the Lord?" No. Darkness is in you, light in the Lord. But God called light Day, and so by the grace of God day is what it is. By themselves they could be only darkness, they could not become light, if the Lord had not created it. And so they are *the day which the Lord hath made*: the day did not make itself, the Lord created it.

Was not Thomas an ordinary man, one of the disciples, almost a man of the crowd? His fellow disciples told him: *We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into... his side, I will not believe* (Jn. 20. 25). It is Evangelists that are telling thee, Thomas, and dost thou not believe them? The world believed and the disciple did not? It is said prophetically of the Evangelists: *Their line is gone out through all the earth, and their words to the end of the world* (Ps. 19. 4). Their glad tidings reach to the Earth's boundaries, the whole world believes them; all the disciples tell the one and he does not believe. Why? Because he was not yet *the day which the Lord hath made*. The darkness was still over the deep, in the depths of this human heart was darkness. Therefore, let the Lord come, let the Head of this day come and the Healer, Who is patient, indulgent and without anger, say: "Come, come, touch and believe. Thou Thomas didst say:

‘If I do not touch, if I do not put my finger, I shall not believe’. Come, then, and touch, thrust thy finger *into my side: and be not faithless, but believing* (Jn. 20. 27). Come, put thy finger. Knowing the wounds of thy soul, I have preserved for thee My wounds.”

And, behold, Thomas thrust his hand and believed fully. What does this mean? It means to believe that Christ is not only man or only God, but both man and God. Such is the plenitude of faith, for *the Word was made flesh, and dwelt among us* (Jn. 1.14). And this disciple, to whom the Saviour gave permission to touch His wounds, when he touched exclaimed: *My Lord and my God* (Jn. 20. 28). He touched the man, but cognized God. He touched flesh, but perceived the Word, for *the*

Word was made flesh, and dwelt among us (Jn. 1. 14).

This Word endured that His flesh might be hung on the tree.

This Word endured that nails might be put into His flesh.

This Word endured that His flesh might be pierced with the spear.

This Word endured that His flesh might be laid in the sepulchre.

This Word resurrected His flesh, kept it unharmed, in order that the eyes of the disciples might see it, and permitted that it be touched with their hands.

They touch, they exclaim: *My Lord and my God!*

This is the day which the Lord hath made!

Feast of Prince St. Vladimir, Equal to the Apostles

We are gathered, in this holy church, in front of the holy relics of Prince St. Vladimir, Equal to the Apostles, to pay homage to the memory of the great enlightener of Russia, who has brought the true faith to our Motherland; to receive his blessing as father of us all; and to offer up our Prayers to him as to Russia's Heavenly Patron and our intercessor before God. And what, above all, will we ask of our holy intercessor? What desires will we express? What prayers will we offer up with tears?

We will wish for that which St. Vladimir wished for his beloved Russia above all: we will ask for that he prayed for above all to God. Let us recall the prayer which Prince, St. Vladimir, Equal to the Apostles, uttered shortly after the Baptism of his people, a prayer preserved by our saintly chronicler [St. Nestor]. “Great God! Creator of Heaven and Earth!”, thus spoke the Godfather of his people at the font of Christianity; “Look on your new people. Lord, let them see Thee the true God and strengthen them in their true and unswerving faith”. Let us recollect that prayer which St. Vladimir said at the consecration of the Desyatinnaya (Tithe) Church. “Lord!” the pious introducer of the holy faith to Russia, said, “Look down from Heaven and see and visit this vineyard,

Thou turned into the knowledge of Thee the true God”. This is what, above all, St. Vladimir prayed for — preserving and strengthening in Russia the true and unswerving faith; he prayed that our hearts would thrive on the true knowledge of God. This he prayed and this we should pray, for above all before the relics of St. Vladimir.

The prayer for the strengthening of all people in “true and unswerving faith” must always be first and most important. It is the same as the plea of the Lord's Prayer: *Hallowed be thy name, thy kingdom come*—the petition bequeathed to us by God Himself above all. For God's name is hallowed in us, and the beneficent Kingdom of God lives and acts in our hearts, only when true and complete faith lives and flourishes within us.... Where there is faith, there is God's Grace; where there is faith, all goodness reigns. This truth was recognized by the initiator of our Motherland's greatness and glory—St. Vladimir. Himself enlightened by the true faith, the faith which opened both spiritual and temporal eyes to him at the Holy Baptism, he knew its benefits from experience; he knew that *godliness is profitable unto all things, having promise of the life that now is, and of that which is to come* (1 Tim. 4. 8); he

knew that the strength of God's faith could subdue kingdoms, quench the violence of fire, and weakness make strong, turn to *flight the armies of the aliens* (Heb. 11. 33, 34). He knew that *all things are possible to him that believeth* (Mk. 9. 23), for he lives by Him Who has the power on earth and in Heaven. With this certainty in the salvific power of faith, St. Vladimir, Equal to the Apostles, prayed for his people: "Strengthen them, Lord, in true and unswerving faith". And were not the wishes and hopes that St. Vladimir prayed for justified? Solomon once prayed for the gift that a king needed most; he asked God for kingly wisdom. And his prayer was so pleasing unto God that the All-Benevolent granted the king of His people, not only that which he had requested, but also good things he had not asked for: *I have given thee a wise and an understanding heart... And I have also given thee that which thou hast not asked, both riches, and honour; so that there shall not be any among the kings like unto thee all thy days* (1 Kgs. 3. 12-13). And was not St. Vladimir's prayer as pleasing unto God as that of Solomon's? He prayed for the gift most necessary to the entire [newly enlightened] state—he prayed for Russia's strengthening in the true faith. And—the King of Kings not only granted us this first, and the most important, of God's gifts, he added all other gifts—strength and wealth, enlightenment and glory. Through its true and unswerving faith, Russia preserved itself whole and undivided in times of [intestine] strife; through its faith it held out, was cleansed, and strengthened in days of great national trial; through its faith it vanquished the foes of the Motherland. Our enlightenment began and grew from our faith; faith created and expanded that great and indestructible Orthodox spirit, which is not to be found in any other people.

If true and firm faith was so beneficial to our Motherland in former times, is it not the duty of every Christian, always, and above all, to wish and pray that it may be preserved in our hearts? Is it not our most important duty to strengthen the true faith in our own hearts and in others'? Let us reject the temptations of earthly

and carnal wisdom, distance ourselves from all doubts about the usefulness of holy faith, and not allow anyone to remove that seed of immortality and Life Eternal from our hearts.

(...) Some might think: is it not time to move on to knowledge, leaving behind faith, our prime fosterer? No! Holy faith must be our companion and guide until Eternity. In this life, St. Paul says, *we walk by faith, not by sight* (2 Cor. 5. 7). There will be a time, or rather there will be endless Eternity, when faith will be replaced by vision. But here, as the same Apostle tells us, *abideth—and should abide—faith, hope, charity* (1 Cor. 13. 13). God's Spirit speaketh expressly, *that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils* (1 Tim. 4. 1). Let us pray that this shall not happen amongst us.

In vain would anyone wish to exchange the true faith for deeds or natural morality. God's Word teaches us that *without faith it is impossible to please him* (Heb. 11. 6), and practical experience assures us that morality without faith's life-giving light is an ugly and lifeless plant. No! According to the teaching of St. Peter, let us *add to our faith virtue; to virtue knowledge*, and then let us raise all other spiritual perfections from that same root, true faith (2 Pet. 1. 5).

Those, who would like to be satisfied with some other, [arbitrary] faith, think baselessly and entirely falsely. No! Both God's Word and the Enlightener of Russia, Equal to the Apostles, teach us the need for pure, true, and perfect faith, so let us *always be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone* (Eph. 2. 20). True faith is as necessary for salvation as is the right path for reaching a destination. Holy apostolic, and universal faith is the only sure path to salvation; it is a path along which a host of saints has travelled from earth to Heaven, a path which many of our countrymen have trod, following St. Vladimir. Equal to the Apostles. Let us pray that the Lord will fortify us in our pure and apostolic faith, the faith of our pious forefathers, the faith of the Holy Orthodox Church.

Is faith not enough, though pure and true, but weak and childish? Do we need to fortify our faith? But to persist in weak and childish faith means, in the words of the Apostle, to expose oneself to the danger of being carried away by every wind of doctrine: *that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness* (Eph. 4. 14). The more so, inadequate is such weak and fleeting faith for those who do not wish to have childlike minds, but who want to search for perfection in thought, feeling, and action. Let us pray that faith

may grow in us more and more, that it may grow incessantly so that it *bringeth forth fruit and grows* (Col. 1. 6), may it bring forth fruits of righteousness, peace and Christian love within us.

Our Holy Father and Enlightener, Equal to the Apostles! We pray to you, support our prayers with your holy ones. Raise that praying voice to Heaven which you also raised for your people when you were on earth; Great God, Creator of Heaven and earth! Strengthen "true and unswerving faith" in the Russian people! Amen.

Archbishop DIMITRIY (Muretov, † 1883)
of Kherson and Odessa

FOR THE 650TH ANNIVERSARY OF THE TRINITY-ST. SERGIY LAVRA

In Praise of St. Sergiy

In a dense and wild forest, on a high mountain, far from human habitation, lived a hermit. Only All-Seeing God witnessed his exploits. The birds in the sky and the beasts of the forest were the only living things with which he came in contact. But anyone who looked the young hermit in the face would have seen firm striving for feats shining in his eyes, as well as a clean, holy, and unextinguishable love of God. This was young Varfolomei, future luminary of the Russian Church, a great citizen of the Russian land, a worthy son of his Motherland, St. Sergiy—the great Hegumen and Miracle Worker of Radonezh.

Of least concern to the young hermit were the honours from all Russia, which would later mark his place in Russian history. What concerned him was rather his burning and unshakable desire to leave the secular world, to hide himself from it in the dense forest, and to exhaust his body with daily work—in constant and heartfelt prayer to God in order to save his soul. But it was pleasing to the Lord that the words of the Gospel be fulfilled in him: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven* (Mt. 5. 16). Nor is it fitting that a lighted candle be placed under a bushel, but, being lit, it should be put in a candlestick, so that it will shine for all (Mt. 5. 15).

Six hundred years after the death of

St. Sergiy, we come to the Holy Trinity-St. Sergiy Lavra, which has arisen in that same place where once a forest stood, so densely, it seemed like a wall, and where a mountain called Makovets rose. The light of St. Sergiy's virtue shines forth for all time in this holy place, enlightening every man, to the glory of the Heavenly Father and His Saint Abba Sergiy.

Here, in this place, St. Sergiy all his life pursued his virtuous deeds; here, under the spiritual guidance of the great hegumen, a great many of his disciples worked; and here the Heavenly Queen appeared to him, promising him Her intercession before God. It was from here that he departed for the Russian lands to make peace among the Russian princes; here the hermit's voice rang out, calling for an end to discord amongst the princes; and here the love of the Holy Trinity united all the Russian people under the leadership of the prince of Moscow in order to throw off the Tatar-Mongol yoke. Here, Grand Duke Dimitriy bent his knee to ask St. Sergiy's blessing for the decisive battle with the foe. Here St. Sergiy was praying day and night, pleading the Lord to give Russian arms victory over the enemy. And here he thanked God for his mercy to the Russian land, in freeing it from the Tatar-Mongol yoke. It was here that he took the irrevocable decision to remain true to his monastic ideals, declining humbly

Metropolitan Aleksiy's suggestion that he should succeed him on the throne of the Russian metropolitans. And it was here, finally, that his eyes closed forever and his soul passed into Eternity....

The life of the body ended; but tell us, the great and glorious cloister of St. Sergiy, does the spirit of your founder still reside here? What do your silent white stone walls say; your gilt-domes churches; what does the earth whisper in wordless speech; what feelings overcome the hearts of those who step upon your sacred soil?

You still live, great Abba Sergiy; those who heroically defended your cloister during hard times of the enemy invasion will say so! Your intercession, as during your life, guaranteed the steadfastness and invincibility of the Orthodox spirit. Its soil is sacred—you trod it, its every span is stained with the blood of your fallen disciples, defenders of your cloister.

You still live, great and glorious Sergiy! Millions of Christians will testify to that; they have been bringing their worldly thoughts to your cloister for more than six centuries to pour out their grief and joy, hopes and thanksgiving, prayers and love before your holy relics.

With your feats, you sanctified the once unknown Makovets Mountain, turning it into a place of pilgrimage for multitudes of people. God's grace rests on this spot; God's will was that it should be spiritual vineyard—a place of spiritual enlightenment. Your prayerful intercession before God and your beneficent help are the life-giving and inexhaustible source of strength for those who are called to spread the Good News of God's truth to all corners of our Motherland. You envelope everyone in your love; those who enter the holy grounds of your cloister sense it, whether they come to enrich themselves spiritually or to receive your help in matters for which human aid has proved powerless.

Your spiritual gifts are so many and varied; they cannot be described in words; they can be sensed, felt, they are real and effective and they are inexhaustible. Who could doubt it? The nextinguishable flames of lamps and candles at the site of your repose, the ceaseless hymns in praise of you, and,

finally, the presence of the many Orthodox in your holy church on your feast day—all these are eloquent affirmations of your abundant, grace-giving gifts.

Brothers and sisters, the paths are many which God opens to man to the Heavenly Kingdom. And man does not always choose the best and truest path; nor does he always endure the trials which he encounters along that path with patience and meekness. And so that man should not feel lonely and helpless in the cause of salvation, the Lord occasionally reveals the names of saints and great men, pleasing unto the Lord, whose lives can serve as examples for emulation; their God-given strength aids man with all the difficulties, with which the fight for the human soul is frequently bestrewn.

Of course, the feats of the saints are various, and not all of them can be shouldered by contemporary Christians. But, there is something common to the lives of the saints and their followers of all times, which unites them in Christ, and that is their devotion, even unto self-sacrifice, to the ideals of Christianity. Times change, so do the conditions of life; at the same time, the ways in which Christian virtues are expressed also change, but the words of the Gospel, which say that Christ is, for us, *the way, the truth, and the life* (Jn. 14. 6) these do not change. The essence of these words is always the same; Christ is the meaning of life; the Truth is to be found in His deathless, ever vital teachings; and the Way is through the fulfilment of His commandments. And who is our all-merciful helper in the great cause of salvation? The saints of God. And we must be infinitely happy that we have in the person of St. Sergiy a tireless helper, and prayerful intercessor before God.

On the Feast of St. Sergiy, let us offer up our fervent prayers to him, that his love for us, sinners, might not weaken; that he might always be our immediate helper in need and misfortune; and that God's peace and the Divine Grace of his prayer might ever be in our hearts. Amen.

Archpriest VLADIMIR KUCHERYAVY,
teacher at the Moscow Theological Seminary

PEACE MOVEMENT

CHURCH FOR SOCIETY

His Holiness Patriarch PIMEN Awarded the Gold Medal of the Soviet Peace Fund

The active participation of the Russian Orthodox Church and of His Holiness Patriarch Pimen of Moscow and All Russia personally in the work of the Soviet Peace Fund was marked with the Gold Medal of the Soviet Peace Fund.

On December 30, 1986, at the White Hall of the Moscow Patriarchate, Chairman of the Governing Board of the Soviet Peace Fund, Anatoliy Karpov presented His Holiness Patriarch Pimen of Moscow and All Russia with the Gold Medal of the Fund. Present at the ceremony was Vice-Chairman of the Governing Board of the Soviet Peace Fund, cosmonaut V. V. Aksenov. During the ceremony His Holiness Patriarch Pimen delivered a speech.

Among those present were permanent members of the Holy Synod: Metropolitan Sergiy of Odessa and Kherson and Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, Secretary of His Holiness Protopresbyter Matfei Stadnyuk.



Chairman of the Board of the Soviet Peace Fund, A. E. Karpov, addressing His Holiness Patriarch Pimen. On the left: Deputy Chairman of the Board, Pilot-Cosmonaut of the USSR, V. V. Aksenov

Speech of His Holiness Patriarch PIMEN at the Presentation to Him of the Gold Medal

December 30, 1986

Deeply Esteemed Anatoliy Evgenievich,

Permit me first of all to express my profound and sincere gratitude to the Board of the Soviet Peace Fund, which has awarded me the Gold Medal "For Strengthening Peace". I wholeheartedly thank you for conferring this honourable award upon me. I duly relegate it to the entire Plenitude of the Russian Orthodox Church, whose children together with all Soviet people untiringly augment the efforts to consolidate the Soviet Peace Fund.

Our All-Russian flock together with the clergy and hierarchs experience profound satisfaction with the genuinely peaceable foreign policy of our Motherland, which is one of the chief bastions of international peace and untiringly comes forth with outstanding peace initiatives, which, mirroring the will of the entire Soviet people, accord with the purpose of world history and the vital aspirations of the human race.

Our nation is facing many difficult and crucial tasks, and for this reason all citizens of the USSR will have to labour zealously in the final decades of our 20th century to implement the momentous plans for transforming and developing all aspects of the life of our society. However, we are also facing the foremost task of doing all in our power to help rid the earth and sky of nuclear weapons. We, people of the Church, perceive this task as the priority in our ministry for peace.

Vigorous involvement of parishes and institutions of the Russian Orthodox Church in the activity of the Soviet Peace Fund is an important form of our ecclesiastical effort for peace. By contributing as best they can to the material consolidation of the movement to preserve the sacred gift of life and to prevent a nuclear catastrophe, the faithful express their ardent sense of patriotism, which is intrinsic to all citizens of our socialist Motherland.

True to her age-old patriotic and peace traditions, the Russian Orthodox Church will continue to multiply her efforts for the benefit of our Motherland and to strengthen peace across the globe.

Once again, I wholeheartedly thank you, deeply esteemed Anatoliy Evgenievich, and, on the threshold of the New Year, wish you good health and continued success in your noble work.

At the World Congress Dedicated to the International Year of Peace

On October 15-19, 1986, Copenhagen, Denmark, hosted a world congress dedicated to the International Year of Peace, under the motto "To Preserve Peace and the Future of Humanity". Metropolitan Yuvenaliy of Krutitsy and Kolomna, and Archpriest Georgiy Goncharov, the CPC Deputy General Secretary, were members of the delegation of Soviet public. They worked in the VI discussion centre—"To Live for Peace—Preparation for Life in Peace".

At the discussion forum on "Promoting Disarmament, Security and Detente in Europe", Metropolitan Yuvenaliy spoke on the activities of the Russian Orthodox Church and also of other religious organizations in the USSR, in the context of the theme under discussion. He also spoke of the results of the IX General Assembly of the Conference of European Churches in Scotland and of its initiative regarding the convocation of an ecumenical assembly for peace involving the Churches from the Helsinki Final

Act signatory states. Metropolitan Yuvenaliy defined the struggle for the cessation of nuclear tests and against the militarization of outer space as a major task of the Churches at the present stage.

On October 18, the representatives of the Russian Orthodox Church took part in the religious forum which was organized within the programme of meetings according to interests. About 200 delegates representing different international and national religious organizations took part in the forum. The representatives of different Churches and religions offered up prayers for peace, after which Jim Forest, General Secretary of the International Fellowship of Reconciliation, and Metropolitan Yuvenaliy addressed the forum. About 40 participants of the forum made their contributions to the discussion, and manifested thereby their common desire to step up the cause of peacemaking in all its different forms.

Conference of the CPC Regional Committee in the FRG

On January 30-February 1, 1987, the Regional Committee of the CPC in the FRG held its regular conference in Selm, Westphalia. The theme of the conference was: "Our 'Yes' to the Creation of God and Our 'No' to the Militarization of the Earth and Space. A Nuclear-Free World by the Year 2000". Among the participants in the conference were: Prof. Gerhard Bassarak (GDR), CPC Vice-President; Prof. Dr. Philip Oke (USA), Representative of the CPC to the UN; Metropolitan Filaret of Kiev and Galich (USSR), Chairman of the CPC Continuation Committee; Archpriest Georgiy Goncharov (USSR), Deputy General Secretary of the CPC; the Rev. Rolf-Dieter Günther (GDR); Prof.

Klaus Wenst (FRG); the Rev. Dr. Brian G. Cooper (Great Britain); A. N. Stoyan (USSR), member of CPC International Secretariat, and others.

Metropolitan Filaret presented a report "The Soviet Disarmament Proposals—the Task of the Christians".

In the course of the discussion which followed the participants of the conference approved the theses of Metropolitan Filaret's report.

In conclusion the conference adopted a communique and sent a telegram to US President Ronald Reagan protesting against the underground nuclear explosion scheduled for February 5, 1987, in Nevada.

Plenary Session of the Soviet Peace Committee's Public Commission

On January 30, 1987, the Public Commission of the Soviet Peace Committee for Contacts with Religious Circles for Peace held its plenary session.

Metropolitan Filaret of Minsk and Byelorussia, its chairman, presented a report on the activities of the commission in 1986.

He spoke of the broad participation of the commission members in the activities carried out within the International Year of Peace and offered for discussion a programme of action for 1987, which was unanimously approved.

Then M. Z. Batyrsin, a staff member of the Department for International Relations of the USSR Muslim Organizations, spoke on the International Islamic Conference: "Muslims in the Struggle for Peace" which was held in Baku.

Taking part in the discussion which followed were A. M. Bychkov, Metropolitan Yuvenaliy, E. P. Oskolsky, L. G. Istyagin, E. I. Parnov, A. S. Buevsky, D. F. Mamleyev, Metropolitan David, Metropolitan Pitirim, Bishop Nerses, Protodeacon Vladimir Nazarkin, V. N. Orel.

The commission unanimously decided to send a telegram of protest to US President Ronald Reagan against nuclear tests under preparation on the testing grounds in Nevada. The telegram said among other things: "This is going to be

the 25th explosion since the introduction of the unilateral moratorium on nuclear explosions by the USSR, which we see as the unwillingness of your Administration to heed the voice of many millions of people demanding the cessation of nuclear tests. We urge you to rescind the scheduled nuclear weapons test, to put an end to the American nuclear test programme and without delay enter into negotiations proposed by the Soviet Union on the cessation of nuclear explosions".

The plenum also discussed some organizational matters. Secretary of the SPC I. P. Filin was elected coordinator of the commission. Senior official of the SPC M. I. Shchedrov was elected secretary of the commission. The members of the commission expressed their gratitude to E. P. Oskolsky and Yu. N. Legin for their active work. New members of the commission were elected: Archbishop Erik Mesters, Head of the Evangelical Lutheran Church of Latvia; Bishop Feofan of Kashira, Deputy Head of the DECR; Archimandrite Panteleimon, Father Superior of the Moscow St. Daniel's Monastery (now Bishop of Arkhangelsk and Murmansk); Archimandrite Tiran, the Chief of the Russian Diocese of the Armenian Apostolic Church, and M. Z. Batyrsin.

For the Demise of the ABCP Vice-President, Bhikku Shojuna MIBU

In connection with the demise of Bhikku Shojuna Mibu, Vice-President of the Asian Buddhist Conference for Peace, and General Director of the Japanese Buddhist Peace Fellowship, His Holiness Patriarch Pimen of Moscow and All Russia sent the following telegram of condolences:

**To the Ven. MATSUI, General Secretary
of the Japan National Centre of the ABCP**

Tokyo, Japan

It is with deep sorrow that we have learnt of the demise of the venerable brother Shojuna Mibu, a zealous champion of peace, who was always open to cooperation in this field with representatives of other religions. By his great contribution to the inter-religious peace movement brother Shojuna Mibu has won a deserved recognition in the widest circles of religious champions of peace. Our deceased co-brother will stay in our grateful memory for ever.

PIMEN, Patriarch of Moscow and All Russia

February 19, 1987

* * *

A telegram of condolences was also sent by Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Working Presidium of the 1982 World Conference.

The 5th Soviet-Japanese Round Table Public Conference

On December 1-3, 1986, Tokyo, Japan, was the venue of the 5th Round Table Conference of representatives of the Soviet and Japanese public. The Soviet delegation to the Conference was headed by A. E. Voss, Chairman of the Soviet of Nationalities of the USSR Supreme Soviet. Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, represented the Russian Orthodox Church. The Council for Religious Affairs of the USSR Council of Ministers was represented by its deputy chairman E. E. Milovanov.

The work of the conference was carried out in plenary sessions and in five commissions: (1) Ways Towards Peace in Asia and in the Pacific; (2) The USSR-Japan Relations; (3) Economic Relations; (4) Cultural and Scientific Contacts; (5) Twin-Cities Projects.

Metropolitan Filaret took part in the work of the first commission.

Speaking at the Conference he told about the peace activity of the Russian Orthodox Church in the International Year of Peace, and drew special attention of those present to the Message of the Holy Synod on War and Peace in a Nuclear Age, which presents the basic position of the Russian Orthodox Church. Metropolitan Filaret stressed that the preservation of peace had now ceased to be an exclusive political problem, the defence of peace was a moral problem, a problem of human conscience. This thesis was included in the report of the first commission.

At the request of the Japanese side, Metropolitan Filaret told the participants about the preparations for the Celebrations of the Millennium of the Baptism of Russ. The leadership of the commission decided to regard Metropolitan Filaret's contribution as a co-report.

In conclusion, a joint communique and five reports of the commissions were adopted.

* * *

When in Japan, Metropolitan Filaret and E. E. Milovanov had a meeting with Nikkyo Niwano, head of the religious organization of Buddhists Rissho Kosei-kai, and Honorary President of the Conference on Religion and Peace.

On December 4, the Feast of the Presentation of the Mother of God in the Temple, Metropolitan Filaret celebrated Divine Liturgy at the Russian Orthodox Church Podvorye in Tokyo assisted by the clergy of the church. On the same day the Presidium of the National Christian Council of Japan organized a meeting to which Metropolitan Filaret and E. E. Milovanov were invited. Among those invited were also Archbishop Nikolai Sayama, Father Ioann Nagaya and Protodeacon Vasilii Dyolog. Metropolitan Filaret was greeted by the Moderator of the National Christian Council in Japan, Kunihiro Sato. Present from the Japanese side were leading members of the NCC, and Mr. Osima, Vice-President of the Association of the Concerned Christian Politicians.

On December 5, Metropolitan Filaret paid a visit to Metropolitan Theodosius, Head of the Autonomous Orthodox Church of Japan.

On December 6, Mr. Seiti Ekokava, Chairman of the Association of the Japanese-Soviet Trade, gave a dinner in honour of Metropolitan Filaret and E. E. Milovanov.

On December 7, Metropolitan Filaret returned to Moscow.

Message of Congratulation to the Chairman of the Soviet Peace Committee, G. A. BOROVIK

To the Chairman of the Soviet Peace Committee,
Genrikh Averyanovich BOROVIK

Please accept my cordial congratulations, esteemed Genrikh Averyanovich, upon your election to the responsible post of chairman of the Soviet Peace Committee. On behalf of the Public Commission of the SPC for Contacts with Religious Circles for Peace and on my own behalf I wish you from the bottom of my heart good health and blessed success in the common service for the cause of peace, brotherhood, mutual understanding and cooperation among nations. Religious leaders and the faithful of our country, like all Soviet people, will continue to do all they can to preserve and consolidate universal peace for the sake of a happy and peaceful future of all mankind.

Respectfully,

*Metropolitan FILARET of Minsk and Byelorussia,
Chairman of the Public Commission of the Soviet Peace
Committee for Contacts with
Religious Circles for Peace*

March 19, 1987

Decisions of the Third Pre-Council Pan-Orthodox Conference

The Orthodox Church and the Ecumenical Movement

1. The Orthodox Church, in her profound conviction and ecclesiastical consciousness of being the receptacle of and witness to the faith and Tradition of the One Holy Catholic and Apostolic Church, firmly believes that she occupies a central place in the world of today in matters relating to the progress towards Christian unity.

2. The Orthodox Church states that in the course of history there occurred, for various reasons and in diverse ways, numerous and important deviations in regard of the Tradition of the Undivided Church. It was thus that divergent conceptions on the unity and the very essence of the Church arose in the Christian world.

The Orthodox Church bases the unity of the Church on the fact that she was founded by our Lord Jesus Christ and also on the communion in the Trinity and in the Sacraments. This unity is manifested through the apostolic succession and patristic Tradition and has lived on within her to this day. It is the mission and duty of the Orthodox Church to pass on the whole truth contained in the Holy Scripture and the Holy Tradition, the truth which gives the Church her universal character.

The responsibility of the Orthodox Church as well as her ecumenical mission regarding Church unity were laid down by the Ecumenical Councils. These stressed, in particular, the indissoluble link existing between true faith and the Eucharistic communion. The Orthodox Church has always sought to draw the different Christian Churches and Confessions into a joint search for the lost unity of Christians, so that all might reach unity of faith.

3. The Orthodox Church, which unceasingly prays "for the union of all", has taken part in the ecumenical

movement since its inception and has contributed to its formation and further development. In fact, owing to the ecumenical spirit that is her distinguishing feature, the Orthodox Church has, throughout history, fought for the re-establishment of Christian unity. By no means, therefore, does participation by the Orthodox in the ecumenical movement run counter to the nature and history of the Orthodox Church. It constitutes the consistent expression of the apostolic faith in the new historical conditions and in the face of the new existential exigencies.

4. It is in this spirit that all the Local Holy Orthodox Churches are actively participating today in the work of the different bodies—national, regional and international—of the ecumenical movement and taking part in various dialogues, bilateral and multilateral, despite the difficulties and crises occasionally experienced by this movement in the course of its development. These many-faceted ecumenical activities stem from the sense of responsibility and the conviction that coexistence, mutual understanding, co-operation and common efforts for Christian unity are essential, *lest we should hinder the gospel of Christ* (1 Cor. 9. 12).

5. One of the principal bodies of the contemporary ecumenical movement is the World Council of Churches (WCC). Despite the fact that it does not include all Christian Churches and Confessions and that other ecumenical bodies are also playing a major part in the development of the ecumenical movement taken on a larger scale, the WCC represents a structured ecumenical body today. Some of the Orthodox Churches were among the Council's founding members, and all the local Orthodox Churches joined it later. As has already been stated on the pan-Orthodox level (4th Pan-Orthodox Conference, 1968),

Continued. For the beginning see *JMP*, 1987, Nos. 3, 5, 6.

the Orthodox Church is a full-fledged and equal member of the World Council of Churches and is using all means at her disposal to contribute to the progress and success of all the WCC activities.

6. However, the Orthodox Church, loyal to her ecclesiology, to the identity of her internal structure and the teaching of the Undivided Church, while participating in the WCC, absolutely rejects the idea of the "equality of confessions" and refuses to conceive of Church unity as an inter-confessional re-adjustment. In this sense, the unity sought within the WCC cannot simply be the result of theological agreements. The Lord calls on every Christian to uphold the unity of faith as it has lived on in the Sacraments and Tradition in the bosom of the Orthodox Church.

7. The Orthodox Churches, members of the WCC, recognise the fundamental article of its Charter, its purpose and its aspirations. They are deeply convinced that the ecclesiological premises of the Toronto Declaration: "The Church, the Churches and the World Council of Churches"* are of paramount importance for Orthodox participation in the said Council. It is therefore self-evident that the WCC neither is nor should under any circumstances become a "super-Church". "The purpose of the World Council of Churches is not to negotiate unions between Churches, which can only be done by the Churches themselves acting on their own initiative, but to bring the Churches into living contact with each other and to promote the study and discussion of the issues of Church unity" (Toronto Declaration, 2).

8. The theological studies and other activities envisaged by the WCC programmes are means to the rapprochement of Churches. Mention should be made, in particular, of the Commission on Faith and Order, which continues the work of the World Movement for Faith and Constitution. We must state that the text "Baptism, Eucharist and Ministry"** worked out by the said

commission with the participation of Orthodox theologians, does not reflect the faith of the Orthodox Church on many points of basic importance. Nevertheless, it constitutes a significant step in the history of the ecumenical movement.

9. The WCC, a body at the service of the member-Churches, however, does not confine itself to maintaining a multilateral dialogue within the framework of the Faith and Order Commission. Its many-faceted activities in the spheres of Evangelisation, diakonia, health care, theological education, inter-religious dialogue, the fight against racism, and promotion of the ideals of peace and justice are in harmony with the needs of the Churches themselves and of the present-day world and provide opportunities for joint witness and action. The Orthodox Church values these multidimensional activities of the WCC and cooperates, to the best of her ability, in the fields in question.

10. The 6th WCC General Assembly, held in Vancouver, opened up new prospects for broader participation by the Orthodox in the WCC. The balance the Vancouver Assembly established between the Council's theological and social tasks opens up new horizons for the realisation of Orthodox theological thought in the life and activities of the WCC.

11. It is a fact, however, that the fundamental witness of Orthodoxy and its specific theological contribution will be weakened unless the necessary conditions are created to enable the Orthodox Churches to act on an equal footing with the other WCC members, on the basis of their own ecclesiological identity and in accordance with their own way of thinking, which often is not the case in view of the structure and the procedural principles governing the work of the WCC. The same applies to the Local Orthodox Churches' participation in and cooperation with other inter-Christian organizations such as the Conference of European Churches (CEC) or any other local or regional council in which the Orthodox Church is called upon to co-operate and bear witness.

In connection with what has been stated above, we are expressing our

* Adopted at the session of the WCC Central Committee in Toronto (Canada) in 1950—Ed.

** Adopted at the sessions of the WCC Commission on Faith and Order in Lima (Peru) in 1982.—Ed.

concern at the unceasing enlargement of the WCC resulting from the admission of different Christian communities as new members. In the long term this evolution will inevitably reduce the Orthodox presence in the various WCC administrative and consultative bodies, to the detriment of a healthy ecumenical dialogue within the Council. New regulations must therefore be worked out necessary to enable the Orthodox Church to bear the witness and make the theological contribution the WCC expects of it, in accordance with the agreement already entered into by the WCC and the Orthodox member-Churches (the Sofia desiderata).*

12. The Orthodox Church is conscious of the fact that the ecumenical movement is assuming new forms to meet the new conditions and face the new challenges of the modern world. As this path is pursued, it is indispensable that the Orthodox Church should make her creative contribution and bear witness on the basis of the Apostolic Tradition and her faith. We pray for all the Christian Churches to work in common so as to bring nearer the day when the Lord will allow the aspiration of all Churches to come true: and there shall be one fold, and one shepherd (Jn. 10. 16).

* Endorsed at the WCC consultations with representatives of the Orthodox member-Churches in Sofia in 1981.—Ed.

(To be continued)

Enthronization of His Beatitude PARTHENIOS III, Pope and Patriarch of Alexandria and All Africa

A new Primate of the Alexandrian Orthodox Church was elected at the Patriarchal Monastery of St. Sabas the Monk on February 27, 1987. By decision of the ecclesiastical electoral commission and the Holy Synod the See of St. Mark the Apostle and Evangelist, was filled by Metropolitan Parthenios (Koinidis) of Carthago, one of the oldest hierarchs of the Alexandrian Church.

His Beatitude Parthenios III, Pope and Patriarch of Alexandria and All

Points Requiring Immediate Action

1. It is essential to create within the World Council of Churches, the Conference of European Churches and other inter-Christian organizations the conditions necessary to enable the Orthodox Churches to act on an equal footing with the members of the above-mentioned organizations, on the basis of their own ecclesiological identity and in accordance with their own way of thinking, which is often not the case in view of the structure and the procedural principles governing the work of the inter-Church organizations mentioned above.

It is further necessary that new regulations should be worked out within the WCC and the other ecumenical organizations to enable the Orthodox Church to bear the witness and make the theological contribution expected of her by partners in the ecumenical movement.

As regards, in particular, the Orthodox Church's relations with the WCC, it is necessary that the other provisions of the Sofia desiderata, as yet unrealized, should likewise be put into effect.

2. The Orthodox Church, participating in the multilateral theological dialogue within the framework of the Faith and Order Commission, must find ways of coordinating her efforts, especially as regards the ecclesiological criteria of her participation in this multilateral dialogue.

Africa, is an eminent Orthodox hierarch, theologian and ecumenist. Born into an Orthodox Greek family in Port Said (Egypt) in 1919, he finished the Theological School of the Constantinople Patriarchate on Chalki Island and completed his education at Oxford (Great Britain). Subsequently he was archdeacon of the Alexandrian Church, chief secretary of the Holy Synod and Patriarchal epitropos (deputy) in Alexandria. In the rank of hierodeacon he accompanied His Beatitude Christopho-

ros, Pope and Patriarch of Alexandria, to the Local Council of the Russian Orthodox Church in Moscow in January-February 1945. From 1948, he served as a priest, and in 1958 he was consecrated bishop and appointed to the see of the Metropolitan of Carthago, which he filled until his accession to the patriarchal throne of the Alexandrian Church.

Metropolitan Parthenios took part in various pan-Orthodox conferences, was a member of the Orthodox delegation at theological conversations with representatives of the Roman Catholic Church and sat, for many years, on the Central Committee of the World Council of Churches. He is the author of many articles on theology, Church history and the present-day problems of the Church.

In 1979, Metropolitan Parthenios accompanied His Beatitude Pope and Patriarch Nicholas VI on his visit to the Soviet Union and was a guest of the Russian Orthodox Church.

At the invitation of the Holy Synod of the Alexandrian Church and with the blessing of His Holiness Patriarch Pimen a delegation of the Russian Orthodox Church went from Moscow to Alexandria on March 6, 1987, for the enthronization of His Beatitude Parthenios III, the newly elected Pope and Patriarch of Alexandria and All Africa. It included Metropolitan Sergiy of Odessa and Kherson, Chancellor of the Moscow Patriarchate (head of the delegation); Archbishop Iov of Zarsk, Deputy Head of the Department of External Church Relations; Bishop Palladiy of Pereyaslav-Khmel'nitsky, Vicar of the Kiev Diocese; Archdeacon Nikolai Pritula of the Odessa Diocese, and Prof. B. A. Nelyubov of the Moscow Theological Academy. Archimandrite Theodoros, Exarch of the Alexandrian Patriarch in Odessa, left for Alexandria together with the delegation.

The delegation was met at Cairo Airport by Bishop Petros of Babylon, Patriarchal Vicar in Cairo; Basilios Sarandinos, Chief Administrator of the Alexandrian Church, and Archpriest Dimitriy Netsvetaev, Exarch of the Moscow Patriarch in Alexandria.

On March 7, Metropolitan Sergiy, head of the delegation of the Russian Orthodox Church, was visited by hierarchs of the Alexandrian Church. A



friendly conversation took place. Metropolitan Sergiy conveyed fraternal greetings from His Holiness Patriarch Pimen and presented patriarchal gifts (panagias) to the archpastors.

On the same day the delegation left for Alexandria, where it was met and accompanied by Metropolitan Petros of Aksum. Metropolitan Sergiy conducted Great Vespers at the Aleksandr Nevsky Church of the Russian Orthodox podvorye in Alexandria and then greeted the congregation, blessing them on behalf of His Holiness Patriarch Pimen.

The dean of the podvorye, Archpriest Dimitriy Netsvetaev, cordially thanked Metropolitan Sergiy for taking part in the prayers and asked him to convey the parishioners' filial gratitude to His Holiness Patriarch Pimen. Then tea was offered to all those present. Metropolitan Sergiy spoke about the present-day life of the Russian Orthodox Church and the preparations for the celebration of the Millennium of the Baptism of Russ. Metropolitan Sergiy handed out souvenirs to the parishioners.

On the same evening the delegation of the Russian Orthodox Church was received by His Beatitude Parthenios III, the newly elected Pope and Patriarch of Alexandria. The reception,

held at the office of the Alexandrian Patriarchate, was also attended by other hierarchs of the Alexandrian Church. Metropolitan Sergiy cordially congratulated the newly elected Primate of the ancient apostolic Alexandrian Church. He said: "On the eve of the solemn day of your enthronization, a remarkable, indeed glorious day for the Alexandrian Church, I am conveying to Your Beatitude and, in your person, to the whole Alexandrian Church the warmest congratulations of His Holiness Patriarch Pimen of Moscow and All Russia and the Plenitude of the Russian Orthodox Church on the election of Your Beatitude to the Primatial See of St. Mark the Apostle. It is a great joy to us to take part in the present festivities, and we are profoundly satisfied to see that this joy is shared fraternally by the representatives of world Orthodoxy and non-Orthodox Christendom. This is evidence of the high respect the Alexandrian Orthodox Church has won by her persistent and tireless work to consolidate pan-Orthodox unity and promote mutual understanding and cooperation among Christian Churches and associations in behalf of world peace.

"From the bottom of my heart I wish Your Beatitude the best of health, vigour and God's blessed help in your lofty primatial service.

"May the traditional ties of sisterly love, unity of views and mutual understanding that link our Churches grow stronger and expand."

The new Primate of the Alexandrian Church thanked Metropolitan Sergiy and the delegation of the Russian Orthodox Church for the visit and assured them that he would strengthen the ties of sisterly love with the Russian Orthodox Church just as consistently as did his predecessor, Pope and Patriarch of Alexandria Nicholas VI. Metropolitan Sergiy handed His Beatitude Patriarch Parthenios III a present from His Holiness Patriarch Pimen. The reception passed in a warm, brotherly atmosphere.

On Sunday, March 8, the delegation of the Russian Orthodox Church took part in the enthronization of the newly elected Primate of the Alexandrian Orthodox Church, His Beatitude Pope and Patriarch Parthenios III. The ceremony was held at Alexandria's An-

nunciation Cathedral. Metropolitan Paulos of Ioannopolis, assisted by four clerics of the Alexandrian Church, celebrated Divine Liturgy. Present in the Cathedral were the delegations of Local Orthodox Churches, including: Metropolitan Maximos of Stavropolis (Constantinople Patriarchate); Metropolitan Elias of Epiphania (Antiochene Patriarchate); Archbishop Iakovos of Diocaesarea and Archimandrite Damaskinos (Jerusalem Patriarchate); Metropolitan Antonie of Transylvania and Archpriest Constantin Boiko (Romanian Patriarchate); Prof. Dr. Todor Sabev of the Sofia Theological Academy (Bulgarian Patriarchate); Assistant Bishop Barnabas of Salamis and Dr. Andreas Timeridas (Church of Cyprus); Metropolitan Seraphimos of Larissa, Metropolitan Maximos of Serai and Bishop Chrysostomos of Dodona (Church of Hellas); His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia and Protopresbyter Dr. Jaroslav Suvarský (Czechoslovak Church); Archbishop Damianos of Sinai and Mr. Nikolaos Vadis (Sinai Autonomous Church).

Also present at the ceremony were the representatives of other Churches: Bishop Pahomios of Beheira (Coptic Church in Egypt); the Apostolic Pro-Nuncio Archbishop Giovanni Moretti, Archbishop Mariano Magrassi of Bari and Bitonto and Bishop Egidio Sampieri, Apostolic Vicar in Alexandria (Roman Catholic Church); Archimandrite Shukarie (Greek Catholic Community); Bishop Vahis Menlic and Archdeacon Howard Levett (Church of England).

The World Council of Churches was represented by its Deputy General Secretary, Dr. Todor Sabev; the Middle East Church Council by its General Secretary, Gabriel Habib; the Egyptian government by Mr. El Sayed Isameil El Gausaki, Governor of Alexandria. Also present in the Cathedral were the diplomatic representatives of Cyprus, Greece, the Soviet Union, Sweden and other countries, and also representatives of the Greek communities of Alexandria and Cairo, advisors to the patriarchal commissions and staff workers of the Patriarchate.

The enthronization of the newly elected Patriarch began in the sanctuary. Metropolitan Synesios of Nubia,

the oldest hierarchy of the Alexandrian Church, recited the text "Blessed is our God...", followed by a troparion and a kontakion to the Holy Trinity. Then Patriarch Parthenios emerged from the altar wearing the tiara and patriarchal mantle and stepped onto the patriarchal throne. All the hierarchs of the Alexandrian Church stayed on the solea. The delegations attending the enthronization were standing to the right and the diplomatic representatives to the left. Metropolitan Dionysios of Memphis was the first to address words of greeting to the newly elected Pope and Patriarch of Alexandria, Parthenios III. The Patriarch spoke in reply. Then the heads of the delegations of the Local Orthodox Churches and members of the diplomatic corps offered their congratulations.

Metropolitan Sergiy, head of the delegation of the Russian Orthodox Church, warmly greeted His Beatitude Pope and Patriarch Parthenios III on behalf of His Holiness Pimen, Patriarch of Moscow and All Russia, and on behalf of the episcopate, clergy and laymen of the Russian Orthodox Church and handed His Beatitude a personal message by His Holiness Patriarch Pimen.

Thereupon the heads of delegations, the hierarchs of the Alexandrian Church, the diplomatic representatives who had attended the enthronization ceremony in the Cathedral, and the guests proceeded from the cathedral to the building of the Patriarchate, where the ceremony continued in the Grand Throne Hall.

On the same day, a great reception was given, attended by the delegations present for the Patriarch's enthronization, diplomatic representatives and guests. The Patriarch's entry was greeted with stormy applause and calls of *Axios*. After an exchange of greetings the Primate of the Alexandrian Church thanked the representatives of the Local Orthodox Churches and wished them success in their labours for the good of Orthodoxy, on the way to Christian unity.

On the same evening, Dr. Wafan D. Alexanian, the Austrian Consul in Alexandria, gave a supper for the delegation of the Russian Orthodox Church.

On March 9, the Alexandrian Orthodox Community gave a dinner for the

delegations that had arrived for the enthronization.

On the same day, the Dean of St. Aleksandr Nevsky's Church at the Russian Podvorye in Alexandria, Archpriest Dimitriy Netsvetaev, gave a supper attended by His Beatitude Parthenios III, Pope and Patriarch of Alexandria, Metropolitans Barnabas of Pelusium and Paulos of Ioannopolis, and members of the delegation of the Russian Orthodox Church, led by Metropolitan Sergiy.

His Beatitude Patriarch Parthenios III and Metropolitan Sergiy exchanged speeches. Addressing the Patriarch, Metropolitan Sergiy said, in particular: "We are happy to have you, Your Beatitude, at our podvorye. We thank you for this manifestation of brotherly love for the Russian Orthodox Church."

In his reply, the Patriarch said: "Our brotherly relations were formed in 1945. It was a hard time, the war was still going on. During that year, Patriarch Christophoros of Alexandria visited Russia, and it was in those days that sisterly contacts, stimulated by Christian love, were resumed by our Churches. Now we are happy to play host to you and give you brotherly attention and love as the dear messengers of Patriarch Pimen of Moscow and All Russia. Our contacts will continue to grow stronger and expand for the good of our Churches, in particular because we are linked by two special bridges: the Alexandrian metochion in Odessa and the Russian podvorye in Alexandria."

Dean Archpriest Dimitriy Netsvetaev also greeted His Beatitude Pope and Patriarch Parthenios III of Alexandria, and the delegation of the Russian Orthodox Church. The supper was marked by warm friendliness.

After the supper, the delegation of the Russian Orthodox Church paid a visit to the USSR Trade Representation in Alexandria, housed in the same building as the Soviet Consulate, where it was received by the representation director V. G. Bondarev and his aides.

On Tuesday, March 10, delegation members visited the Monastery of St. Sabas the Monk in Alexandria, where they were given an insight into the cloister's history and present condition.

Later in the day a farewell dinner took place, at which the delegation was greeted by Metropolitan Timotheos of Central Africa. The head of the delegation of the Russian Orthodox Church, Metropolitan Sergiy, thanked His Beatitude Pope and Patriarch Parthenios III of Alexandria, for the warm hospitality. On the same day the delegation left for Cairo.

* * *

On March 11, Wednesday, the delegation of the Russian Orthodox Church went from Cairo to the Monastery of St. Catherine the Martyr in Sinai. In Pharan, one of the three towns under the jurisdiction of the Sinai Archbishopric, Metropolitan Sergiy and the delegation members were met by Archbishop Damianos of Sinai, Pharan and Raithu, Primate of the Sinai Autonomous Church. Going to Sinai also was His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. The meeting took place at St. Moses' female skete. The skete was founded there in the 12th century. Monastic life resumed in 1930. In 1977, a female skete was established in Pharan by decision of a council of the fathers of the Sinai monastery. In 1980, Hieromonk Neophytos of Sinai (all monks in Sinai are called "of Sinai") set up a chapel in the name of God's Prophet Moses. There are six nuns in the convent, with sister Ekaterina at their head. Divine service takes place on Sundays and feast days, conducted by hieromonks coming from the Sinai monastery or by Archbishop Damianos.

During the meeting in the skete, Archbishop Damianos and Metropolitan Sergiy exchanged greetings.

Metropolitan Sergiy handed the sisters small icons of the Kasperovskaya Icon of the Mother of God, crosses and souvenir calendars issued by the Moscow Patriarchate.

In the evening of that day Metropolitan Sergiy and the delegation members arrived at the Sinai Monastery of St. Catherine the Great Martyr. Founded in the 4th century, the monastery is situated on the spot where, according to tradition, the Prophet Moses saw the Burning Bush.

At the gate of the monastery, which is surrounded by a high wall, Metropolitan Sergiy and the delegation mem-

bers were welcomed by Archbishop Damianos, hegumen of the monastery, and the brethren. After a brief exchange of fraternal greetings, Metropolitan Sergiy, Archbishop Damianos, the delegation members and the brethren proceeded to the monastery's Cathedral of St. Catherine the Great Martyr to venerate at the relics of the saint. Then the official meeting took place in the Minor Throne Hall. Archbishop Damianos greeted Metropolitan Sergiy, stressing that a pilgrimage by senior hierarchs of the Russian Orthodox Church to the Sinai monastery was a rare and memorable occasion. After a short rest and an evening service at the cathedral, the delegation and His Beatitude Metropolitan Dorotej of Prague made a tour of the monastery. They saw the Bush which, according to tradition, was seen by Moses in flames, the refectory, which is being restored for use by the monks, and also the monastery's large library containing, alongside Greek manuscripts, ancient handwritten texts in the Persian, Arabic and Slavonic languages. Last year, to the forty or so manuscripts on record another forty were added, found in the process of repairs in a charred monastery cell. These include Glagolic (9th-century) and Cyrillic (11th-century) manuscripts, a Syrian 5th-century palimpsest, twenty sheets of a Sinai code of the Book of Numbers, a sheet of Hermas' *The Shepherd* (4th century), a copy of Homer's *Iliad and Odyssey* (put out in 1488), a description of the manuscripts made by Archimandrite Antonin Kapustin, who visited Sinai at the end of the last century, Georgian and Armenian manuscripts, a roll containing the Liturgy of St. John Chrysostom in Greek, and other monuments.

On March 12, after the midnight service, Matins and Hours, the guests continued their tour of the church. Built by St. Helena, Equal to the Apostles, on the site of the Burning Bush in 318, it was extended by Emperor Justinian in the 6th century, in the form of a three-nave basilica. The church is the repository of the ancient Byzantine icons of Christ the Pantocrator (6th century) and the Enthroned Virgin (6th century), of mosaic representation of the Transfiguration (6th century) and the Nativity of Christ

(7th century) and others. The sacristy contains ancient velvet vestments decorated with gold needlework and pearls, mitres, crosiers, vessels and other objects of church art.

There followed lunch and a reception, attended by the monastery brethren. Archbishop Damianos greeted the guests from the Russian Orthodox Church and the Czechoslovak Orthodox Church. He noted that the links between the Sinai monastery and the Russian Orthodox Church dated back to the distant past and spoke of Christian asceticism as the means to attaining internal peace. Replying, Metropolitan Sergiy stressed that external peace was likewise important and that the recent Moscow Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity" had been held precisely to further this end.

The reception was attended by Mr. Selim Medim, Governor of the Sinai District. Archbishop Damianos decorated His Beatitude Metropolitan Dorothej with the Order of St. Catherine, 1st Class, the highest award conferred by the Sinai Archbishopric.

On the following day, Metropolitan Sergiy conducted the Liturgy of the Presanctified Gifts. The delegation members took Holy Communion. After the service the hegumen, Archbishop Damianos, gave a farewell lunch.

On March 14 the delegation of the Russian Orthodox Church led by Metropolitan Sergiy paid a visit to the Governor of Cairo, Mr. Yusef Abu Talef. Metropolitan Sergiy told him about the Moscow Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", about the forthcoming celebration of the Millennium of the Baptism of Russ and about our people's desire to promote friendly contacts with all nations.

On March 15, Sunday, Metropolitan Sergiy, assisted by Archbishop Iov and Bishop Palladij, conducted Divine Liturgy at St. Nicholas' Church in Cairo. After the liturgy the representatives of the Russian Orthodox Church were received by His Beatitude Pope and Patriarch Parthenios III, who expressed his profound gratitude to His Holiness Patriarch Pimen for the attention shown him.

At 11 o'clock representatives of the Coptic, Roman Catholic, Maronite,

Syro-Chaldean, Melchite Churches and Protestant communities convened in St. Nicholas' Church. After a brief motion His Beatitude Pope and Patriarch Parthenios was greeted by Metropolitan Timotheos of Central Africa, who on behalf of the Cairo community expressed filial love of and respect for the Primate.

Replying, the Patriarch expressed his gratitude to the representatives of the various Churches and confessions and to the people at large.

Metropolitan Sergiy of Odessa thanked His Holiness Patriarch Parthenios for this opportunity to congratulate him once again, now in Cairo, on behalf of His Holiness Patriarch Pimen and the Plenitude of the Russian Orthodox Church. Metropolitan Sergiy presented liturgical vessels to His Beatitude Pope and Patriarch Parthenios.

There followed a reception at the Patriarch's, at which the guests and representatives of the people offered their congratulations.

After dinner, the delegation of the Russian Orthodox Church proceeded to St. George's Monastery and conducted a lity at the grave of His Beatitude Pope and Patriarch Nicholas VI. They also inspected the cloister, equally revered by the Orthodox, the Copts and also by the Moslems as the site of the saint's martyrdom.

After making a tour of the Greco-Arab Orthodox cemetery the delegation, accompanied by Metropolitan Timotheos of Central Africa, went to see the pyramids at Giza.

On the following day, March 16, the delegation of the Russian Orthodox Church, led by Metropolitan Sergiy, visited the Soviet Embassy in Cairo, where it was received by Chargé d'Affaires M. S. Tsvigun.

On the same day in the evening, the delegation paid a courtesy visit to His Holiness Shenuda III, Pope and Patriarch of the Coptic Church. Metropolitan Sergiy conveyed to him brotherly greetings from His Holiness Patriarch Pimen, the Holy Synod and the Plenitude of the Russian Orthodox Church. He told Patriarch Shenuda about the preparations for the Millennium of the Baptism of Russ and advised His Holiness that an invitation would be sent to him to attend the festivities, which will take place in Moscow in June

1988. His Beatitude Pope and Patriarch Shenuda replied that he was delighted to receive the delegation of the Russian Orthodox Church and said, in particular: "I will accept an invitation to take part in the festivities to mark the Millennium of the Baptism of Russ with gratitude and will be happy to attend the jubilee celebrations. The Coptic Church regards the Russian Orthodox Church as a sisterly Church and maintains good relations with her."

In the morning on Tuesday, March 17, His Beatitude Parthenios III, Pope and Patriarch of Alexandria and All Africa, accompanied by Metropolitan Barnabas of Pelusium, Paulos of Hermoupolis and Timotheos of Central Africa, Bishop Petros of Babylon and Chief Administrator of the Alexandrian Church Basilios Sarandinos, arrived at the Grand Hotel.

His Beatitude warmly wished the delegation of the Russian Orthodox Church bon voyage and asked Metropolitan Sergiy to convey his heartfelt felicitations to His Holiness Pimen, Patriarch of Moscow and All Russia. He also wished success, well-being and

prosperity to the hierarchs of the Russian Orthodox Church and the people of our country. Metropolitan Sergiy expressed his profound gratitude to His Beatitude Pope and Patriarch Parthenios III for the attention and solicitude shown our delegation during its stay in Alexandria and Cairo and for the generous hospitality and brotherly love that had accompanied it everywhere.

The delegation of the Russian Orthodox Church was seen off at the airport by Metropolitan Timotheos of Central Africa, Archpriest Dimitriy Netsvetayev, Exarch of the Patriarch of Moscow to Alexandria, Basilios Sarandinos and others.

The participation of the delegation of the Russian Orthodox Church in the enthronization of the new Primate of the Alexandrian Orthodox Church was yet another manifestation of the sisterly feelings of friendship and Christian love.

Bishop PALLADIY of Pereyaslav-Khmelnitsky, Vicar of the Kiev Diocese

Metropolitan PANKRATIY of Stara Zagora Expresses Gratitude

**To His Holiness PIMEN,
Patriarch of Moscow and All Russia**

I wholeheartedly thank Your beloved Holiness for the high award—the Order of St. Sergiy of Radonezh, 1st Class—which you fraternally bestowed upon me for my humble Church-ecumenical and peacemaking efforts and for the consolidation of fraternal friendship between our sister Churches and our peace-loving nations. With all my heart I prayerfully wish Your Holiness good health and blessed success in your Primate ministry.

With invariable love in the Lord and with gratitude,

Metropolitan PANKRATIY of Stara Zagora

*January 15, 1987
Sofia*

For the celebration of the 60th birthday of Metropolitan Pankratiy of Stara Zagora and awarding him an order of the Russian Orthodox Church see: *JMP*, 1987, No. 5, p. 60.



XVIII EYCE General Meeting

On October 12-18, 1986, the Ecumenical Youth Council in Europe held its XVIII General Meeting in Bereckfűrdő, Hungary. The meeting brought together about 80 participants from 18 European countries.

A group of young representatives from the Churches of the Soviet Union was delegated to take part in the General Meeting in Hungary. The group was headed by Archimandrite (now Bishop) Feofan, Deputy Head of the DECR, and included A. Karpenko (a member of the EYCE Executive Committee), M. Nelyubova and A. Rybin of the Russian Orthodox Church; N. Devyatkin, presbyter of the Arkhangelsk community, of the All-Union Council of the Evangelical Christians-Baptists; the Rev. Ebert Bikše of the Evangelical Lutheran Church of Latvia (observer).

"The Race against Time" was the main theme of the meeting. The participants in the meeting expressed deep concern of young Christians of Europe over the present situation in the world, and for the nuclear-missile confrontation which threatens to kill every living thing on Earth.

The reports reflected young Christians' unambiguous position on the service of peace and on the problems of social justice. The speakers underlined that as Christians faithful to the spirit of the Gospel, they support governments, organizations and public movements as well as individuals standing for the morato-

rium on nuclear tests, and against further development and production of nuclear weapons, against the "star wars" programme. At the same time it was pointed out that the arms race, the development of new types of armaments, including the SDI, are greatly to blame for sharpening social injustice in many parts of the globe, increasing hunger, diseases, infant and child mortality, and economic backwardness in many countries. To strengthen the point the UN and UNESCO statistical data were presented.

Special attention was paid to the international events of 1986, proclaimed by the UN the International Year of Peace. These were evaluated from the perspective of the ecumenical youth movement. In particular, the Soviet peace initiatives were welcomed.

Besides, much effort was given to elaborating guidelines for the EYCE activities in the next year; the Statute of the organization was amended. A communique and resolution were adopted with the latter suggesting that women should comprise one third of the membership of the EYCE Executive and other committees, and of the participants in its General Meetings.

The participants in the meeting paid a visit to the Reformed Church College and High School in Debrecen. There the Ecumenical Council of Churches in Hungary gave a reception in honour of the participants in the EYCE General Meeting.

Delegation of the Churches in the USSR Visits the PPR

A delegation of the Churches in the Soviet Union was in the Polish People's Republic on a returned visit within the framework of the programme elaborated by the joint commission of the Polish Ecumenical Council and the Russian Orthodox Church. The delegation, which stayed in Poland from October 1 to 11, 1986, included Metropolitan Nikodim of Lvov and Ternopol, head of the delegation; Bishop Anatoliy of Ufa and Sterlitamak, Archpriest Genadiy Yablonsky, Father Ioann Sviridov, Father Vitaliy Zhukov—from the Russian Orthodox Church; the Rev. Ludvig Sidrevič of the Evangelical Lutheran Church of Latvia, Senior Presbyter Valter Mitskevich of the All-Union Council of the Evangelical Christians-Baptists. The purpose of the visit was to promote contacts between Churches in the two countries.

The delegation had fraternal meetings with the leadership of the Polish Ecumenical Council in Warsaw, with its regional branches in Kraków, Katowice, and Lublin, and with the heads of the member-Churches of the PEC. They also got acquainted with the work of the Bible Society.

Members of the delegation took part in divine services, visited various churches and prayer houses, monasteries and charity organizations. They were introduced to the ecclesiasti-

cal and social work of various parishes in Warsaw, as well as towns and villages in Białystok Region and Silesia. The guests paid a tribute to the memory of victims of the former Nazi concentration camp in Maidanek.

In Warsaw the delegation of representatives of Churches in the Soviet Union was received by the Polish Minister-Chief of the Bureau for Denominational Affairs, Dr. Adam Łopatka. Head of the delegation, Metropolitan Nikodim and Bishop Anatoliy paid a visit to the Embassy of the Soviet Union in Warsaw. The delegation also had several meetings with representatives of the Roman Catholic Church.

At the residence of the Polish Ecumenical Council and at the Christian Theological Academy Bishop Anatoliy made presentations on the theology of icons in connection with the Millennium of the Baptism of Russ, which provoked a great interest in ecclesiastical circles.

On the occasion of the 120th anniversary of the birth of the founder of the Polish Catholic Church in Poland, Bishop Franciszek Hodur, and in token of deep respect for the Russian Orthodox Church, Bishop Tadeusz Majewski, Head of the Polish Catholic Church, awarded His Holiness Patriarch Pimen of Moscow and

All Russia the Order of Bishop Franciszek Hodur, 1st Class (the order was handed over to Metropolitan Nikodim); Metropolitan Nikodim, Bishop Anatoliy and Archpriest Gennadiy Yablonsky were awarded the same order, 2nd Class.

During their visit the delegation met the President of the Polish Ecumenical Council, Bishop Dr. Janusz Narzynski, who informed the guests about various aspects of the work of the council, paying special attention to inter-Church relations including those between the Council and the Churches in the Soviet Union. According to Bishop Dr. Janusz Narzynski, in this connection further meetings are planned of the

Joint Commission of the Polish Ecumenical Council and the Russian Orthodox Church, joint symposiums and study sessions devoted to the Millennium of the Baptism of Russ, as well as an exchange between theological school students.

During their stay in Poland, the delegation was accorded exceptionally warm hospitality, fraternal love and attention on the part of the leadership of the Polish Ecumenical Council, representatives of Churches and all the faithful, which testified to the profound mutual understanding, the feeling of sincere brotherhood and friendship existing between the Churches and peoples of the two countries.

Practice of the Church and Unity

*Unity cannot be made, it
can only be revealed*

K. Barth

"The aspiration for ecumenism is paradoxical by its very nature. It is an attempt to turn the history of Christianity back to the legitimate path of unity after centuries of schism and division. This task cannot be an easy one."¹ The striving for unity is a dialectical process. Herein lies one of the manifestations of its paradoxical nature, the dialectical unity of meaning and contradiction, its saving antinomy—the initiative of the ecumenical movement belongs to the Protestant world, which stands the farthest from the teaching and structure of the Universal Church. "Having decisively separated from the Roman Church, this world did not join the Eastern Church either; after long centuries of progressing estrangement it came to exhibit a tendency towards restoring the unity that had been lost."² But the ecumenical movement is not only a dialectical process, it also involves dialogue: the division of Christian confessions makes dialogue between them possible.

Ecumenical dialogue is of a dual nature—it is a result and a sign of division and, at the same time, a form of intercourse and unity. Showing the differences that exist, dialogue reveals points of agreement. The chief advantage of ecumenical dialogue should be seen in the fact that it enables each of the sides not only to enrich itself with knowledge about one another, but also to come to know itself better. "To be means to associate in dialogue."³ Everything that comes within the competence of the Church can be a subject of dialogue. In the words of St. Cyril of Jerusalem, these are questions "of every-

thing visible and invisible, of everything heavenly and earthly".⁴ A real result of ecumenical dialogue is the fact that "Through such dialogue everyone gains a truer knowledge and more just appreciation of the teaching and religious life of both Communions. In addition, these Communions cooperate more closely in whatever projects a Christian conscience demands for the common good."⁵ From this vantage point the efficacious value of dialogue should be acknowledged. It is important here to keep in mind that cooperation among Christians on the basis of the fundamental principles that they profess is largely complicated by the fact that the genuine nature of the divergences in faith remains unrevealed.

While all Christians profess belief in the Church of the Living God, the pillar and ground of the truth, in the dogmatic sense, the object of their faith is not one and the same Church in the institutional sense. This is particularly manifested in the ecclesiastical views of the Roman Catholics and the Orthodox. "We have before us two quite concrete and definite, organized spiritual societies, which agree to a remarkable extent in their understanding of their nature and purpose, but are mutually exclusive; so it may seem that the deeper their faith in the Church, the more it separates them."⁶

Dogmatic truth and ecclesiastical reality correspond like text and context, the very nature of this correlation setting apart Eastern Christians from Western Christians. St. Augustine, observes the modern American Orthodox Theologian Anthony Ugolnik, is a figure

that illustrates this differentiation. Having retired to the garden with the Epistle of St. Paul to the Romans, Augustine hears a voice saying: "Tolle lege"—"Take and read".⁷ "The way Augustine deals with this book in the text of his 'Confessions' establishes an epistemological model for the West. The reader correlates directly with the text and thus finds its meaning."⁸

This conception of God, inspired by the anthropomorphic language of St. Paul (Rom. 8. 28-30) is evidently insufficient for expressing His attitude to the world, but we do not find in St. Augustine any other interpretation, despite the fact that it is in the "Confessions" that we encounter the most powerful teaching in patristic studies on time vis-à-vis eternity. The prologue in heaven here contains the full historic drama and its epilogue.⁹ Drawing meaning from the Book, from the biblical text, which is linguistically and culturally distanced from us in time and space, comprises the essence of comprehending Augustine's "tolle". This is the main path leading from St. Augustine through the reformers down to the theologian and exegete Rudolf Bultmann whose method of demythologising Christianity can be viewed as the decisive phase of the liberal interpretation of the Gospel from the age of the Enlightenment to the present.¹⁰ In the Roman Catholic view, "the basis of theology are the texts of Holy Scripture; the hierarchy and academic teaching attempt to understand the meaning of the text".¹¹

The Orthodox tradition has a different orientation—what the Orthodox believer "takes" is not only the text. It is the Book, but also the world, which has to be interpreted in the light of faith.¹² Exegesis, claims the Athenian Orthodox theologian Prof. Georgios Galitis, is diakonia and charisma in the Church.¹³ "A text requires a context—it must acquire a new contextualisation."¹⁴ Juxtaposed against a profound and careful penetration of the literal meaning of the text, which was expressed in the West European mentality in the canonization of the biblical text by Rome and in the mighty Protestant textual criticism, is the contemplative tranquillity of the East with its spiritual culture that is subtle in its depth and grace and majestic in its classical dig-

nity, and Tradition. Explaining Tradition, Prof. M. M. Tareyev of the old Moscow Theological Academy defines the correlation between ecclesiastical truth and life, which correspond as text and context: "Tradition is the ideal essence of the real organization of the Orthodox Church in her teaching and life"¹⁵, it is "an inexhaustible source of spiritual creativity, of ecclesiastical, religious and moral endeavour, of the Orthodox creation of the Kingdom of Christ in Divine power"¹⁶, it is "religious consciousness and life, or the eternal memory of the Church"¹⁷, it is "the entire content of Christian dogma and life in all its integrity and plenitude"¹⁸.

Many centuries after St. Augustine, when the Churches of East and West summarised the thousand-year reign of values, the dichotomy in world views and fundamental principles manifested itself with the utmost force and acuity in the great dispute between representatives of Western humanism and the Eastern Renaissance over the very essence of religious self-determination, over the possibility of real communion with God. The point at issue was not a meeting at the end of ages after the universal resurrection and transfiguration (the humanists did not deny this meeting), but precisely the presence of the active God in time and the possibility for personal communion with Him here and now. This is a desire to strive not only intellectually, but also with one's entire being, in the flesh, to penetrate Heavenly Kingdom, to absorb eternity in an instant. In this self-determination the eschatological future is an already existing reality, which is fully anticipated in the Church and which means the sanctification of the material as a sphere of the manifestation of the eternal and as an inevitable component of the personality, of the human being, of individuality capable of becoming "god in grace".¹⁹

To West European humanism, which A. F. Losev interprets in general as "a practical system of free-thinking concepts in the sphere of morality, public opinion, politics, pedagogy and the historical process in general"²⁰, and the secularisation of spiritual culture inevitably connected with it, the Orthodox East counterpoised Palama's teaching of the sanctification of man by in-

corporeal Divine grace, thus marking the era of the East European Renaissance, which embraced Byzantium, the Balkan world and Russia. While patristic thought, aimed at a synthesis of the human and the Divine, was again flourishing in the East, the new West European thinking made haste to part with the immanent presence of God in the world, "having put Him back in Heaven and engaged in the solving of human problems in our world without Him".²¹

In the West and the East human existence in its relation to the Divine source of life received a qualitatively different content, namely, man thinking about eschatological justification before the transcendental God-Judge, and man in the dynamics of spiritual beneficent renewal and transformation through Divine grace which is acting in the world. However, it would perhaps be incorrect to overemphasise and talk about this supposed fundamental difference in the spiritual and religious principles of the Western and Eastern Churches. The framework of this extremely generalised concept is eroding before our very eyes. Interest in the Fathers is heightening; "a return to the apostolic tradition in the West inspires hope today that Christians will be drawn closer"²², and the importance of the charismatic aspect of Church life is being underscored by the increasing acknowledgement of Tradition. "It is highly possible that it is by turning to the glorious Christian Tradition, which has been preserved in the Churches, albeit in a distorted and altered form, that we will find ourselves on the soil most favourable for unity."²³

In his book *Histoire et dogme*, published in 1904, the French Catholic philosopher Maurice Blondel, the founder of the "philosophy of action" (*la philosophie de l'action*), came out against the inordinate importance which many people were inclined to attach to a historical criticism of Holy Scripture. Blondel places the "believer society" (*société croyante*) and its living Tradition higher than the books of Holy Scripture. Blondel holds that without the Church the Gospel is nothing.²⁴

In our day, Hans Küng, one of the most important and all but the boldest representatives of the "new philosophy", singles out in his fine essay "Die Kirche" (The Church) the charismatic as-

pect of the Church and in his definition of the Church formulates a concept that is close to the Orthodox notion of conciliarity: "The Church is always and in all cases the whole people of God, the whole ecclesia, the whole fellowship of the faithful"²⁵, and the church is "order in freedom".²⁶ Henri de Lubac, the eminent French theologian and expert on patristic and medieval exegetics, as well as on Buddhism, and a great admirer and friend of Teilhard de Chardin, also voices a tenet on the conciliar nature of the Church which no Orthodox theologian can possibly deny: "The reason for the catholicity of the Church lies not in the fact that she has spread everywhere and not in the number of her adherents. She was catholic as early as the morning of Pentecost, when all her members fit in one small room; she also remained catholic when it seemed that the waves of Arianism had overwhelmed her; she will be catholic even if a mass retreat happens tomorrow and she retains but a small number of the faithful."²⁷

Today we can assert that a certain shift has taken place in the ecclesiological consciousness of the Church, which has marked the process of its liberation from both the bonds of rationalism and from the narrowness of interpretation. Objective recognition of historically emerged, formed and presently existing Churches is being replaced by a period in which each Church studies the life of other Churches, which brings the joy of mutual contact that is acquired in joint ministry for the lofty moral ideals of peace and justice. It is with particular satisfaction that we can note the fact that "the Catholic Church holds in high esteem the institutions of the Eastern Churches, their liturgical rites, ecclesiastical traditions and Christian way of life."²⁸ The Second Vatican Council not only took an attitude of due respect and just praise²⁹ for the spiritual heritage of the Eastern Churches, it above all underscored the fact that in the Eastern Churches which are glorious "by their venerable antiquity, they are bright with that tradition which was handed down from the Apostles through the Fathers, and which forms part of the divinely revealed and undivided heritage of the universal Church".³⁰ On the other hand, the Eastern Orthodox Church must correlate

er life with the general historical life of mankind in the spirit of genuinely Christian freedom, at the same time revealing to the world the age-old spiritual values she has been taking care of. The orientation of the Church in the present-day world should be determined by something more essential than the reservation of her historical legacy alone. The Russian Orthodox theologian archpriest Nikolai Afanasyev believes that the split that is occurring between the stratum of Church life and the modern cultural context is due to the fact that "the Byzantine life with its empirical factors, which has long left the historical stage, continues in our ecclesiastical life as something unshakable and invariable."³¹ Determining to a considerable extent the level of Church consciousness, these factors create a paradigm of ecclesiastical life which not always and not entirely fits in with the present-day historical and cultural context. It is sometimes forgotten that "the Church is a concentration of the world that turns to God, is God-involved, and being saved and deified by God"³², and that it is only from this standpoint that we can correctly understand and assess both the development of mankind and the importance and meaning of all that remains beyond the visible wall of the Church.³³ Church consciousness "is not always fully aware of where the action of genuine ecclesiastical causes ends and where the action of the ecclesiasticised empirical factors of the life that has long disappeared begins".³⁴ Behind the outward manifestation of ecclesiasticity it is not always possible to see the absolute charismatic value that should satisfy the age-old requirements of the human personality immersed in the historical flow of existence. Archpriest Nikolai Afanasyev was totally correct in saying that "Byzantium has outlived itself in the Church, and the shadow of the Byzantine emperor continues to linger in ecclesiastical life when we still recreate in a number of liturgical acts the ceremonial of the imperial court, although the real spiritual heritage of Byzantium is only opening up slightly for us".³⁵ It evidently should be pointed out in this connection that the tasks which a search for ways to unity on the basis of Tradition and the experience of Church life

pose before us should be approached freely and creatively—freely, i. e., one must be able to separate "outmoded empirical factors from ecclesiastical ones"³⁶, and creatively, i. e., one must be able to see the values which are intransient and therefore eternal. To reject the Byzantine heritage would mean not only impoverishing the background of ecclesiastical life, but also depriving ecclesiastical life of the foundations on which it was being created over the centuries and has presently established itself in the Local Orthodox Churches. It should be kept in mind here that the forms of ecclesiastical life which we are accustomed to explaining from the standpoint of historical determinism have already received a profound symbolic interpretation in the Byzantine patristic tradition itself. In St. Maximos the Confessor the entry of the hierarch into the church is not a "ceremonial of the imperial court"³⁷, but the image of the first coming of Christ, and through this image, like the image of the first coming, souls are elevated from unbelief to faith, from vice to virtue, from ignorance to knowledge. The entry of the hierarch into the sanctuary which follows symbolises the Ascension of Christ into Heaven. Lastly, the descent of the hierarch from the dais after the reading of the Gospel and the departure of the catechumens are the image of the Second Coming, when *this gospel of the kingdom shall be preached... and... shall the end come* (Mt. 24. 14). The faithful remaining in the church begin the Sacrament of the Eucharist, and for this reason the Great Entrance is the beginning and introduction to the coming salvation in Heaven. Subsequent acts are a prototype for various aspects of the deified existence of the future age.³⁸

The advantage of the Byzantine heritage, as it is becoming clear in the light of patristic thought, lies in its originality, namely, it reveals an other-nature reality in the ontological sense, and in this lies its charismatic value, which elevates us over the environment and lifts us to a spiritual world that is perceivable by the intellect. The heritage and experience of the Church are likewise deserving of attention in view of the circumstance that "we are inclined to accept for God's will the way of life that we are accustomed to, and sur-

mise that our conception of the Gospel is forever the only and genuine one".³⁹ Preserving here an historically inherited structure, the Church remains identical to herself and faithful to the truth she professes.

In life there always remains a distance between the ideal and its actual fulfilment. The result is never equal to the plan. "Admittedly, religious knowledge and religious life have disunited empirically, but not to the extent that their internal connection and living interaction have failed to manifest themselves—genuine religious knowledge leads to its implementation in life."⁴⁰ The Churches united by ecumenical dialogue are faced with the tasks of not only revealing the nature of dogmatic differences and studying in depth dogmatic systems and life experience, but also the tasks of jointly serving unity, peace and the well-being of the whole of humanity. Questions of concern to present-day man have long become a subject of theological discussion in the dialogues between the Russian Orthodox Church and the Churches of the Reformation. The formula of St. Cyril of Jerusalem on the competency of the Church in questions that concern not only the heavenly and the invisible but the earthly and the visible rings very true today and is indeed historically justified.

Never before in history did humanity encounter the vitally important and global problems it is facing today. The aspiration of the peoples of the world for political and economic independence, social justice, the development of national cultures and the creation of a society that could ensure a worthy life for each of its members—all this, as is stated in the Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age, is a characteristic feature of our day and age.⁴¹ Accomplishment of the economic and social tasks facing mankind is possible provided there is a lasting, guaranteed peace. However, in spite of the hopes and expectations of humanity the danger of nuclear war at present "is becoming more tangible and growing in scope enormously because of the spread of the arms race to outer space an actual expression of which is the so-called American Strategic Defence Initiative".⁴² The growing military danger

must be eliminated; the probability of nuclear war must be prevented. The sooner the nuclear powers eliminate their stockpiles of deadly weaponry the more guaranteed the success of the peace forces will be. The project for the complete nuclear disarmament of states by the year 2000 proposed by the Soviet government "is of special significance for us, Christians," His Holiness Patriarch Pimen of Moscow and All Russia pointed out, "because we shall be marking in all solemnity the 2000th anniversary of the Birth of Our Lord Jesus Christ, Who came down to Earth to save the world (Jn. 3. 17)"⁴³ On the threshold of this great date an appeal was made on behalf of the Russian Orthodox Church to all the Christians of the world to launch preparations for the great and holy event of the 2000th anniversary of the Coming of the Lord Jesus Christ into the world and to devote the time remaining until this milestone to efforts to strengthen peace among peoples.⁴⁴ We are paying great attention to the peace enthusiasm and appeal of the German Bishops' Conference for Peace "Justice Makes Peace" to take part in a dialogue on peace and on service to peace.⁴⁵

In the knowledge that the practical value of the theological dialogue that has opened up among our Churches depends on the degree to which accord is reached on the foremost issues of the teaching and the life of our faiths theologians must focus above all on the topic of the Eucharist, with which real hopes for attaining unity in the ecumenical sphere are connected. In this situation the question of what the Eucharist is must be given most serious consideration. The Eucharist in the ecumenical context poses the issue of the practice of administering it in one's own Church. It is on this basis that we can inquire of one another how we accord obedience to the word of the Lord in the Eucharist.⁴⁶ Each Church professes that the Eucharist was established by Jesus Christ Himself on the night He was betrayed. With the institution of the Eucharist the Lord showed and defined how His communion with His disciples would be renewed in reality after His death and Resurrection.⁴⁷

The aspect of reconciliation in the sacrament of the Eucharist has a sacramental and moral meaning. "This is

the peace of Christ, which He gave the apostles in His farewell talk with them: *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you* (Jn. 14, 27). The source of this peace is love not only for near and dear ones, but for all people irrespective of their nationality, faith, age or sex.⁴⁸ The Eucharistic unity of Christians promotes communion among different races and peoples and is conducive to the establishment of the peace which Christ bequeathed to His disciples.⁴⁹ By tying in the administration of the Eucharist with the mystery of reconciliation, Christians of different Churches are at one in their conviction that the Eucharist strengthens believers on the path of Christian virtues in the spirit of the evangelical commandments of love, fraternity and peace. The

Holy Eucharist is a source of hope and strength which gives inspiration to new creative endeavour for the glory of God and for serving humanity today.⁵⁰ The presence of Christ in the Eucharist commits the Church to Christian acts in hopes of the Coming of the Lord.⁵¹

Thus, the entire range of questions pertaining to the realisation of the Eucharist as the main criterion for unity and community of the faithful in Christ and to its fulfilment as the central element in the manifestation of the life of the Church requires theological examination and an exchange of views, since the Eucharist "opens up the way towards the discipline of life in love, and towards the search for peace and world salvation"⁵² both for the individual and for humanity as a whole.

NOTES

¹ Archpriest George Florovsky. "The Historical Path of Ecumenism". Address at the 2nd General Assembly of the World Council of Churches in Evanston.—*Messenger de l'Exarchat du Patriarche Russe en Europe Occidentale*, 1955, No. 23, p. 214.

² A. V. Stavrovsky. "The Experience of Irenic Theology. Orthodoxy and Catholicism".—*Essai de Théologie Irenique. L'Orthodoxie et le Catholicisme*. Madrid, 1967, pp. 4-5.

³ M. Bakhtin. *Problemy poetiki Dostoevskogo* (Problems of the Poetics of Dostoevsky). 4th edition., Moscow, Sovetskaya Rossia Publishers, 1979, p. 294.

⁴ St. Cyril of Jerusalem. *Catechetical Sermons*.

⁵ "Decree of the Vatican Council on Ecumenism".—*Typis polyglottis Vaticanis*, 1965, p. 8.

⁶ Christopher Dawson. "Cultural Polarisation and Religious Schism: an Analysis of the Causes of the Schism".—*Logos*, 15-16. Paris-Bruxelles, p. 61.

⁷ St. Augustine, Bishop of Hippo. "Confessions (Book 8, chap. 12, 29)".—*Theological Studies*, No. 19. Moscow, 1978, p. 147.

⁸ Dr. Anthony Ugolnik. "Orthodox Receptiveness".—Paper at the Theological Consultation in Evanston Between Representatives of the Churches of the Soviet Union and the National Council of the Churches of Christ in the USA, April, 1986, p. 2.

⁹ Archpriest Sergiy Bulgakov. *Nevesta Agntsa* (Bride of the Lamb). Paris, 1945, pp. 609-610.

¹⁰ Theology and Orthodox Life. Fourth Theological Seminar in Chambesy "Theology in the Church and the World".—*Episkepsis*, 1983, No. 297, July 1.

¹¹ *Ibid.*

¹² Dr. Anthony Ugolnik. *Op. cit.*, p. 2.

¹³ *Theology and Orthodox Life...*

¹⁴ Dr. Anthony Ugolnik. *Op. cit.*, p. 2.

¹⁵ Prof. M. M. Tareyev. *Khristianskaya filosofia* (Christian Philosophy). Part 1. *Novoe bogoslovie* (The New Theology). Moscow, 1918, p. 65.

¹⁶ *Ibid.*, p. 65.

¹⁷ *Ibid.*

¹⁸ *Ibid.*, p. 63.

¹⁹ G. M. Prokhorov. "The Cultural Uniqueness of the Epoch of the Kulikovo Battle". *Trudy Otdela drevnerusskoi literatury* (Transactions of the Department of Early Russian Literature). Leningrad, 1979, XXXIV, pp. 14-15.

²⁰ A. F. Losev. *Estetika Vozrozhdenia* (The Aesthetics of the Renaissance). Moscow, 1978, p. 611.

²¹ Archpriest John Meyendorff. *Voedenie v svyatotocheskoe bogoslovie* (An Introduction to Patristic Theology), p. 348.

²² *Theology and Orthodox Life...*

²³ "The Historical Path of Ecumenism..."

²⁴ Prof. D. P. Ogitsky. *Rimsko-Katolicheskaya Tserkov* (The Roman Catholic Church). Typescript. Moscow, 1970, Part 4, p. 222.

²⁵ Küng Hans. *Die Kirche*. Freiburg, 1967, p. 152.

²⁶ *Ibid.*, p. 228.

²⁷ Henri de Lubac. "The Mystery of the Church".—*Simvol*, 1980, No. 3, p. 43.

²⁸ "Decree on Eastern Catholic Churches".—Acts of the Second Vatican Council. Tipografia Poliglotta Vaticana, 1968, p. 5.

²⁹ *Ibid.*, p. 7.

³⁰ *Ibid.*, p. 5.

³¹ Archpriest Nikolai Afanasyev. *Tserkov Dukha Svyatogo* (The Church of the Holy Spirit). Paris, 1971, p. 282.

³² L. P. Karsavin. *Svyatye ottsy i uchiteli Tserkvi. Raskrytie Pravoslavia v ikh tvoreniakh* (The Holy Fathers and Teachers of the Church. The Development of Orthodoxy in Their Works). Paris, undated, p. 253.

³³ *Ibid.*

³⁴ Archpriest Nikolai Afanasyev. *Op. cit.*

³⁵ *Ibid.*

³⁶ *Ibid.*

³⁷ *Ibid.*

³⁸ V. M. Zhivov. "The 'Mystagogy' of Maximos the Confessor and the Development of the

Byzantine Theory of Image"—*Khudozhestvenny yazyk Srednevekovya* (The Artistic Language of the Middle Ages). Moscow, 1982, pp. 112-113.

³⁹ "The Historical Path of Ecumenism", p. 215.

⁴⁰ L. P. Karsavin. *Op. cit.*

⁴¹ "Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age".—*JMP*, 1986, No. 6, p. 2.

⁴² "Appeal from the Heads of Churches and Religious Associations in the Soviet Union to All Believers in the World".—*JMP*, 1986, No. 4, p. 6.

⁴³ Message from His Holiness Patriarch Pimen of Moscow and All Russia to His Holiness Dimitrios I Archbishop of Constantinople the New Rome and Ecumenical Patriarch.—*JMP*, 1986, No. 4, p. 3.

⁴⁴ "Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age". p. 18.

⁴⁵ *Justice and Peace*. Word of the German Bishops' Conference for Peace. Bonn, 1983, p. 84.

⁴⁶ "Theses on the Reports by Protopresbyter Prof. Vitaliy Borovoi and Prof. Reinhard Slenczka on the theme 'The Eucharistic Doctrine and its Practice in the Ecumenical Context of Today'".—"Documents of the Sixth Theological Conversations Between Representatives of the Evangelical Church in Germany (FRG) and the Russian Orthodox Church".—*JMP*, 1974, No. 1, p. 60.

⁴⁷ "Theses on the Reports 'Eucharist Service According to the New Testament' by Prof. L. Goppelt and 'The Eucharist According to the New Testament' by Hieromonk Iosif".—"Documents of the Sixth Theological Conversations..." pp. 57-58.

⁴⁸ Prof. N. D. Uspensky. "Byzantine Liturgy Chapter 4".—*Theological Studies*, No. 24, Moscow, 1983, p. 11.

⁴⁹ "Resume of the Theological Conversations Between Representatives of the Russian Orthodox Church and the Evangelical-Lutheran Church of Finland".—*JMP*, 1970, No. 5, p. 68.

⁵⁰ Theses on the Reports "The Eucharist and Man of the 20th Century" by Prof. Dr. F. V. Lienfeld and "Eucharistic service and Man of the 20th Century" by Archbishop Vladimir of Dmitrov.—"Documents of the Sixth Theological Conversations..." p. 60.

⁵¹ "Theses Drawn from 'The Sacrifice of Christ and the Discipline of Christian Living' by Prof. G. Harbsmeier and Prof. N. Zabolotsky".—"Documents of the Seventh Theological Conversations Between Representatives of the Russian Orthodox Church and the Evangelical Church in Germany".—*JMP*, 1976, No. 9, p. 70.

⁵² "Theses Drawn from 'The Sacrifice of Christ and the Sacrifice of the Christian Community According to the New Testament' by Protopresbyter V. Borovoi and Prof. P. Stuhlmacher".—"Documents of the Seventh Theological Conversations..." p. 70.

Archbishop ALEKSANDR of Dmitrov

A Visit to Theological Schools in the United States

On November 19, the group proceeded to Bethany Theological Seminary of the Church of the Brethren. They were warmly welcomed by the rector, Dr. Warren F. Groff. A Russian Orthodox Church delegation headed by Metropolitan Nikodim of Leningrad and Ladoga visited the seminary in 1967. Here there is an icon of Christ the Saviour in a metal framework, a gift to seminary representatives who visited Moscow in 1963. During a traditional service of worship several Orthodox hymns were sung. At a meeting with parishioners Archpriest Prof. Vladimir Sorokin spoke of the ecumenical activity of the Russian Orthodox Church. This seminary is probably better informed of the Russian Orthodox Church's life than any other. In the library we saw periodicals published by the Moscow Patriarchate and also the journal *Witness* with essays by Americans who have been to the Soviet Union.

On the same day the Russian Orthodox Church delegation took part in a

seminar on peacemaking issues which have traditionally been of central interest to the seminary in its work. The seminary organizes peace programmes, ecumenical activities and the like. It meets once a week. One of its participants was in Nicaragua to witness for peace and aid in the normalization of relations between that country and the United States. The seminar participants support the creation of nuclear-free zones in their country. For example, Chicago has already been declared such a zone. These are small steps, of course, but they could have major results if pursued with determination and consistency.

Speaking at the seminar on behalf of the delegation members, Protodeacon Vladimir Nazarkin spoke to those assembled about the peacemaking efforts of the Russian Orthodox Church. Given our current military potential, he noted, one can no longer speak of just and unjust wars. The Church's mission might be terminated the moment a war breaks out. Therefore the Church has activated its peace efforts. The most important of these is prayer, the centre

Continued. For the beginning see *JMP*, 1987, Nos. 5, 6.

of which is the Holy Eucharist. Prayer for peace is part of Divine Liturgy. The Russian Orthodox Church sponsored international religious peace conferences in Moscow in 1977 and 1982. Their effectiveness has already been demonstrated. The 1982 World Conference: "Religious Workers for Saving the Sacred Gift of Life from Nuclear Catastrophe", is being followed up by annual international round table conferences convened in Moscow. Participants include not only religious workers, but also scientists and experts in a variety of fields. Our Church also cooperates with public organizations in the defense of peace. The common task of all people of good-will is to prevent the militarization of outer space, ban nuclear testing and establish peace throughout the world.

In conclusion the delegation presented its participants with the Message of the Holy Synod of the Russian Orthodox Church on War and Peace in a Nuclear Age. Archpriest Prof. Vladimir Sorokin stressed how significant it was that peace had been maintained in Europe for more than 40 years following the end of World War II.

That evening the delegation left for New York and St. Vladimir's Seminary of the Autocephalous Orthodox Church in America. Greeting them at New York's airport were Archpriest Sergiy Suzdaltsev, representative of the Moscow Patriarchate and Dean of St. Nicholas' Cathedral in New York, and students of St. Vladimir's seminary. In the morning of November 20, all attended divine service in the seminary Church of the Three Holy Hierarchs. The student choir sang at the service. Following Matins Archpriest John Meyendorff, the dean of the seminary, welcomed the representatives of the Moscow Patriarchate's theological schools, noting that this was the first time such a group had visited the seminary. Before classes began he reviewed the history of Orthodox theological education in America and the founding of St. Vladimir's Seminary.

The need for a centre of theological and pastoral training was felt from the very moment when the seeds of Orthodoxy first fell on American soil through the efforts of eight Russian monks who came to Alaska in the autumn of 1794. Shortly after their ar-

rival they founded a school on Kodiak Island. A few decades later Archbishop Innokentiy Veniaminov (1797-1879) who was in Alaska at the time, founded a seminary in Sitka. He later became Metropolitan of Moscow (1868). Throughout the 19th century, as the number of Orthodox in America continued to grow at a steady pace, the Orthodox Church remained an essentially immigrant community whose clergy came from abroad, that is, from Russia. It was not until 1905 that Archbishop Tikhon Belavin, subsequently Patriarch of Moscow and All Russia (†1925), recognized the need for an American clergy, and to that end decided to establish a permanent seminary. Located initially in Minneapolis, it opened its doors in 1905. It was moved to Tenafly, New Jersey in 1913, and in the eighteen years of its existence prepared two generations of clergy.

In October 1937, the 6th American Church Council in New York discussed the opening of a new theological school. The official opening of the seminary, named in honour of St. Vladimir, Equal to the Apostles, took place on October 3, 1938. On the following day classes began in the rectory of the Church of Christ the Saviour in East 121st Street in Manhattan.

During its first decade life was very difficult for the seminary, however, because it had no permanent premises and no regular financial support. In 1939 the school found a temporary location on the grounds of General Theological Seminary.

After World War II the ranks of the seminary faculty grew with the coming of several well-known European scholars, among them Georgiy Fedotov, former professor at the St. Sergiy Institute in Paris (†1951), Nikolai Arsenyev of the Orthodox Theological Institute in Warsaw (†1977), Evgeniy Spektor-sky, who had taught at the University of Kiev (†1950), and Nikolai Lossky, who had worked at the University of St. Petersburg (†1965). Such solid faculty expansion made further growth possible. Soon the school moved to new quarters; West 121st Street, which was rented from Union Theological Seminary. On June 18, 1948 the seminary was issued a temporary charter by the New York state university system, and

thereby assumed official status as an institution of higher learning.

The beginning of this new period coincided with the arrival of Archpriest Dr. Georgiy Florovsky (1893-1979) from the St. Sergiy Institute in Paris, and his appointment shortly thereafter as rector of the seminary (1949-1955). During this period the theological curriculum was compiled at the seminary, the professorial staff grew and the school acquired a distinctly Orthodox orientation. Further consolidation of the seminary's development was assured by the arrival of two young theologians from St. Sergiy's Institute: Protopresbyter Alexander Schmemmann (1951; †1983) and, Prof. Sergiy Verkhovsky (1952; †1986). Acknowledging the growth of the seminary, the New York state university authorities granted St. Vladimir's seminary a permanent charter in April of 1953.

In 1961 a five-year search for new, more appropriate premises was crowned with success: the seminary acquired a beautiful tract of land in Westchester County, and in the course of several years new buildings were constructed and appropriate sites found for housing seminary students and personnel. In June 1966, the seminary was accepted as an associate member of the American Association of Theological Schools, and in 1973 it became a full member. The final acknowledgement of the seminary's growth to maturity took place when the New York state university administration officially granted the seminary the right to award a bachelor's degree in theology (March 1967), Master of Theology (January 1970) and Master of Arts degrees (June 1985).

In May 1977 a new student hostel and housing for administrative personnel were blessed by His Beatitude Elias IV, Patriarch of Antioch. In 1983, a few months before the death of Protopresbyter Alexander Schmemmann, His Beatitude Metropolitan Theodosius, Primate of the Autocephalous Orthodox Church in America, consecrated the beautiful new Seminary Church of the Three Holy Hierarchs, along with new administrative and other buildings, including a bookstore, auditoriums and a reception centre.

The following facts round out the history of St. Vladimir's Seminary.

Among its graduates are thirteen bishops and hundreds of Orthodox priests under various jurisdictions—not only from America, but also Western Europe, Greece, the Middle East, Japan and Africa. Some graduates are now teaching in institutions of higher learning. There are non-Orthodox among its graduates. The composition of the student body during the 1984-1985 academic year was as follows: out of a total of 86 students there were 70 men and 16 women; forty per cent of the students were converted to Orthodoxy as adults. In the 1986-1987 academic year 98 students have been enrolled.

The seminary library bears the name of the late rector, Archpriest Georgiy Florovsky. It has some 45,000 volumes and receives more than 300 periodicals. The majority of the publications are books on church history, theology, philosophy and culture. Russian theological literature is richly represented, as are archive microfilm materials dealing with the history of Orthodoxy in America. Rare books include a copy of the Ostrog Bible printed by Ivan Fyodorov in 1581.

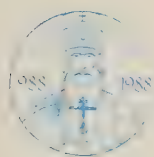
The seminary also publishes its own journal, *St. Vladimir's Theological Quarterly*, the goal of which is to facilitate greater understanding of Orthodox thought and life in the modern world.

The Autocephalous Orthodox Church in America has two other theological schools: St. Tikhon's Seminary in Canaan, Pennsylvania and St. Herman's diocesan school on Kodiak Island in Alaska, where most of the students are Orthodox Aleuts and Eskimos.

The delegation attended a lecture on the significance of St. Basil the Great in the development of Orthodox terminology, and met with seminary teachers and students. The guests told their hosts about the theological schools of the Russian Orthodox Church and preparations underway for celebrating the Millennium of the Baptism of Russia. Tatyana Volgina spoke to those assembled about the pre-jubilee activities of the Publishing Department of the Moscow Patriarchate.

Hegumen MAKARIY, MTS teacher

(To be continued)



Problems of the Rise of Russian National Self-Consciousness in Connection with the Baptism of Russ

"MANKIND AND THE PEOPLE" AS A THEOLOGICAL PROBLEM

Christianity brought the good news that the boundaries preventing mankind from feeling its unity in God had been overcome. The pre-Christian world had been dominated by the notion of the Tower of Babel and the confusion of languages. Today we find it psychologically difficult even to imagine the insurmountable barriers dividing the peoples in those times. In ancient Greece, for instance, only the Greeks were human beings in the full sense, all others were dismissed as "barbarians". The antithesis between Old Testament Israel ("the Lord's inheritance") and the other peoples was just as stark. Thus before the advent of Christ there was no scope on Earth for a real awareness of mankind's essential unity.

All these barriers collapsed as a result of the redeeming act of Jesus Christ, *who hath made both one, and hath broken down the middle wall of partition between us* (Eph. 2. 14). The extraordinary significance of this act was shown by St. Paul: *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus* (Gal. 3. 28).

The destruction of the partitions that had arisen in history as a result of the Fall, the fact that new possibilities had been opened up for restoring mankind's unity did not mean, at the time, that the existence of individual peoples had become meaningless. On the contrary, it was only with the rise of Christianity that the concept of the people first acquired its true content. Every people, while being an organic part of man-

kind, also has its unique and unrelinquishable mission in world history.

It is only in the light of the Christian teaching on mankind as a single organism, too, that one can attempt to trace the rise of Russian national self-consciousness in connection with the adoption of Orthodoxy by our distant ancestors, in other words, to comprehend how an entirely new conception of the identity, nature and mission of the Russian people was evolved and how this particular self-consciousness helped them preserve their national unity over centuries of hard trials.

Christianity does not base the idea of mankind's unity on a natural-ethnic foundation. The New Testament puts forward an entirely different conception of mankind's unity, namely unity in Christ. *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit* (1 Cor. 12. 12-13). St. Paul introduces a new, ecclesiological, dimension into the problem of relations between Jews and Greeks, one rising above purely anthropological or ethnographic conceptions.

The ecclesiological aspect in the study of peoples was especially developed and concretised by Russian religious thought in the 19th and early 20th centuries, by the Slavophiles and, in particular, by Dostoevsky. The actual restoration of mankind's integrity as a "positive all-union" takes place in the Church, the Body of Christ, *the fullness of him that filleth all in all* (Eph. 1. 23). Hence the people is not perceived as merely an ethnic whole kept together by language, legal and other norms, and similar factors. It is a member of a higher unity which, rather

Speech delivered in connection with the presentation of the diploma of Doctor *honoris causa* at the John Amos Comenius Theological Faculty in Prague on November 25, 1986.

than eliminating, raises the individual existence of a people to a qualitatively new stage.

In this context, one can understand how the close attention Russian thinkers were giving to the secret of Russian self-consciousness led them to the concept of "panhumanity", which ensured them against falling into the extremes of either fanatical nationalism or high-in-the-thin-air cosmopolitanism. The forms of national being were seen to be organically linked with mankind as a whole. Just as mankind, endowed with the fullness of individual being, is not the sum of individual humans but an aggregate individual, so the individual people, rooted—from this point of view—in mankind, is an essential "hierarchic stage of being" and possesses a unique individuality.

FORMATION OF THE RUSSIAN NATIONALITY, AND CHRISTIANITY

In Russian religious consciousness, the idea of nationality is inseparably linked with Christianity. The adoption of Orthodoxy was an act of spiritual regeneration or, as Vladimir Solovyev put it, of "national self-renunciation"; it led to the formation of a nationality capable of a fundamentally new form of being, a nationality reborn in Christ and conscious of Christ's presence in itself.

Once a people has been baptized, it no longer lends itself to purely rationalistic, ethnographico-anthropological analysis. It is a mystical organism, similar to the Church. From this angle, great importance attaches to the question of the historical, namely political and social, forms of being in which the identity of a people, renewed by Baptism, is bound to express itself. The answers that could be offered by pagan traditions were far removed from the desired ideal.

Russ was confronted with an extremely complicated problem: how was its new spiritual life to be harmonized with the forms of its political and social being in spite of its pagan heritage. At the time of the baptism, the Russian people was by no means a newcomer to the historical scene. With every passing year we get a more

complicated and richer picture of Slavdom's pagan period.¹

The data on the basis of which the ancient Slavic pagan religion is reconstructed, however, warrants the conclusion that this religion was not conducive to the formation of a national self-consciousness. The pagan's consciousness was fully steeped in the contemplation of the featureless world of the "nether spirits" at work in the elements of Nature.² Only where more anthropomorphic notions were borrowed and implanted, did external life, too, gradually become more articulated. Students of the period in question stress that these anthropomorphic notions were not originally Slavonic, but were, to a greater or smaller degree, borrowed.³

The forms of Slavonic paganism gradually came into contradiction with the developing Russian state system and the growing awareness that the existing way of life with its fragmentation and lack of coherence had to be overcome. The rise of a strong Kievan state to prominence among the European peoples and the political challenge it was offering to powerful Byzantium constituted a striking contrast to the religious forms of paganism. A dangerous imbalance had developed between the external and internal, between the structures of power and the state of consciousness. In these conditions, Prince Vladimir of Kiev, in 980, made an attempt to reform the Slavonic pantheon. But the results were unsatisfactory. "And he had idols put up on the hill behind the palace court.... And people sacrificed to them and called them gods, and brought their sons and daughters to them, but the sacrifices fell to the demons, and the earth was desecrated thereby."⁴ Had it not been for the subsequent Baptism of Russ, the reform might have had the most catastrophic effect on the historical destinies of the Russian nation. Had paganism been allowed to assume an active, aggressive form, it would, for a long time, have barred the penetration of higher forms of political and cultural life to Russ. An artificial transformation of the Slavonic heathen beliefs could have cut off Russ from Europe, leaving it in complete isolation. But the reform practically failed and had no serious consequences. Present-day schol-

ars agree that it had been prompted by the need to find a single religious basis for the political unification of the Eastern Slavs. The religious divisions and the haziness of the pagan consciousness were felt to be serious obstacles to the formation of a national self-consciousness. Attempts to establish unity on the foundation of paganism were doomed to fail in the historical perspective. "Real change only came when Ancient Russ... adopted Christianity", we read in *The Development of the Ethnic Self-Consciousness of the Slavonic Peoples in the Early Middle Ages*. "This was, undoubtedly, one of the important final steps in the formation of a class society and state among the Eastern Slavs... Under the obtaining historical conditions only Christianity, as a strictly monotheistic religion, was capable of asserting itself as the uniform religion of all the Eastern Slavs."⁵

Before his baptism, Prince Vladimir himself paid ample tribute to the dark spirit of spontaneity, the primordial Slavic irrationalism. *The Tale of Bygone Times* describes this obsession of the soul in stark colours—a gruesome picture, verging on the grotesque, of the dissolution of the human element in a world swayed by lust and passion. Regardless of its biographical veracity, this picture must be seen not as actually describing the state of Prince Vladimir's soul prior to his baptism but rather as a symbolic representation of the state of the Russian soul as such. This is borne out by the fact that, in depicting the state of Russ under Prince Vladimir before 988, the chronicler comes to the conclusion that it resembled, most of all, the "abode of the devil". The state of the Prince's soul is a projection of the sinful obsession of a nationality which has lost the path of life.

However, the deeper the abyss of depravity, the more salutary is the light of Christ. In the apostle's word, *where sin abounded, grace did much more abound* (Rom. 5. 20). Again, Prince Vladimir is the most characteristic example. It is not fortuitous that the chronicler describes the moment of his baptism as one of the recovery of sight. The blind Vladimir acquires vision, not only physical vision but above all spiritual. Yet it was not easy to find such

forms of external life as would correspond to this new experience of living in Christ. Unlike most contemporary rulers of Christian Europe, the Byzantine emperors included, "he realized that true faith obliged—yes, obliged one to alter the principles of life, one's own and that of the community, in keeping with the spirit of the new faith."⁶ We can only marvel at the concentrated form in which the entire range of spiritual and moral problems manifested itself in the first few decades of our Christian being—problems which Russian religious thought has pondered throughout the subsequent centuries. Prince Vladimir and, in his person, the whole of the newly baptized Russian people gave pride of place to Christian conscience, to living in conformity with its voice, with the voice of Christ Himself in us.

The Tale of Bygone Times cites ample examples showing the difficulties that had to be overcome to harmonize the newly adopted Christian truth with the political and social realities, on the one hand, and the ancient pagan traditions, on the other. Although Prince Vladimir himself desired to live in "the fear of God", reality repeatedly compelled him to make compromise decisions (which were fully warranted from the viewpoint of the Byzantines), as for instance on the question of the permissibility of capital punishment. The chronicle also vaguely mentions grumbling among Vladimir's warriors, to whom the traditions of the heathen past were still very much alive, as well as discontent at the introduction of elementary Christian education ("book learning"), and other instances of unrest. But all the complexities of the transition to Christianity notwithstanding, one can justly speak of the emergence, even at this early period, of "new men enlightened by the Holy Spirit" who constituted the new people as it had passed on from the purely ethnic to the ecclesiological stage of its being.

This is why Prince St. Vladimir Equal to the Apostles lives on in the memory of the Church as an example of concrete Christianity embodied. His distinctive features—peaceableness, charity, sense of justice and the striving to implement in practice the Gospel commandments—have become part and

parcel of the Russian ideal of holiness. The accepted notion of the "Russian Land" is based precisely on the results of Prince Vladimir's activities to Christianize the Eastern Slavs. Where tribal division and isolation had been the rule, forces of unity were now at work. The act of baptism had raised the ethnic self-consciousness to a higher

stage. It is not accidental that already in Metropolitan Ilarion's *Sermon on Law and Grace*, exalting Prince Vladimir as the "teacher and mentor" of the Russians, we hear distinctly the theme of patriotism, of love of the Motherland as an integral entity, imbued with a single spirit and brought up in one faith.⁴

NOTES

¹ Relevant material of fundamental importance is to be found in B. A. Rybakov's monograph *Yazychestvo drevnikh slavyan* (The Paganism of the Ancient Slavs). Moscow, 1981.

² The specific features of Slavonic paganism retained in the popular tradition up to the 19th century are discussed by A. N. Afanasyev in his book *Poeticheskiye vozzreniya slavyan na prirodu: Opyt sravnitel'nogo izucheniya slavyanskikh predaniy i verovaniy v soyazi s mificheskimi skazaniyami drugikh rodstvennykh narodov* (The Slavs' Poetic Views on Nature: Essay of a Comparative Study of Slavonic Traditions and Beliefs in Connection with the Mythical Legends of Other Related Peoples). Moscow, 1865-1869, Vols. 1-3.

³ This view was held, for instance, by the distinguished Czech Slavist L. Niderle. Apart from his remarkable *Slovanske Starozitnosti* (Prague, 1916, Vol. II), the specific features of Slavonic paganism are also discussed in the following works: E. V. Anichkov, *Yazychestvo i Drevnyaya Rus* (Paganism and Ancient Russ). St. Petersburg, 1913; N. M. Galkovsky, *Borba khristianstva s ostatkami yazychestva v Drevnei Rusi* (Christianity's Struggle against the Remnants of Paganism in Ancient Russ), Vol. II.—*Zapiski Moskovskogo arkheologicheskogo instituta* (Transactions of the Moscow Archaeological Institute). Moscow, 1913. Vol. XVIII.

⁴ See: Tale of Bygone Times in: *Khudozhestvennaya proza Kievskoi Rusi XI-XIII vekov* (Prose Fiction of Kievan Russ, 11th-13th Centuries). Moscow, 1957, p. 41.

⁵ A. I. Rogov, B. N. Florya. *Formirovaniye samosoznaniya drevnerusskoy narodnosti (Pamyatniki drevnerusskoy pismennosti X-XII vv. Razvitiye etnicheskogo samosoznaniya slavyanskikh narodov v epokhu rannego srednevekov'ya)* (Rise of the Self-Consciousness of the Ancient Russian Nationality (Monuments of Ancient Russian Literature, 10th-12th Centuries). Development of the Ethnic Self-Consciousness of the Slavonic Peoples in the Early Middle Ages). Moscow, 1982, p. 108.

⁶ V. S. Solovyev, "Byzantinism and Russia"—In: *Collected Works*. St. Petersburg, undated. Vol. V, p. 517.

⁷ *Sermon on Law and Grace* by Metropolitan Ilarion can be regarded as one of the earliest manifestations of national self-consciousness in the Orthodox sense. The Sermon was evidently delivered between 1037 and 1050—according to N. N. Rozov, in the spring of 1049, i. e. 34 years after the demise of Prince St. Vladimir—See: N. N. Rozov, "The Synodal List of the Works of Ilarion, Russian 11th-Century Writer".—*Slavia*, 1963, No. 2, p. 147.

FILARET, Metropolitan of Minsk and Byelorussia

(To be continued)

The Sacrament of Penance

The Order of Confession

"A pastor," says St. Gregory I (Dialogus), can absolve only those sinners who, with God's mercy, are especially contrite for their sins. And his absolution is valid only when the judgment of the penitent is in agreement with it."

With the pastoral power invested in us from God, we must absolve only those whom God himself resurrects from spiritual death with His re-invigorating grace, and this spiritual invigoration consists in a sincere admission by the penitent of his sins." The absence in us of such admission of our sins is truly grievous.

Do we grieve, for example, over the fact that our heart incessantly has the urge to do everything that is contrary to the Lord? Praying, fasting, reading Holy Scripture, singing church hymns, receiving the Holy Communion, participating in the gracious life of the Church—this is capable of turning even a stone heart to one soft as wax, but unfortunately, we do not change for the better. Nor do we grieve that we do not offer God fruits worthy of penance, the fruits of faith and love, humility and mildness, abstinence and purity, chastity and peacemaking. Forgive us, O Lord!

Do we grieve when we sense a rush of iniquitous thoughts to the heart, when we become carried away by pride, malice, envy, greed and variance, when we feel enmity rather than love for our enemy, when we are involved in money-grubbing, cupidity and drunkenness, when we become confused and persist in resisting and disobeying our parents, superiors and elders?

We do not grieve constantly over our sins, we do not even have time to prepare for confession in church. We do not have time to think in what way we may have angered the Lord. We harbour the hope that the priest will enumerate sins for us and we will say: "I have sinned". We are too slothful to read the proper prayer rule before receiving the Holy Mysteries, that by striking our hardened heart with words of the prayers of penance compiled by those who knew how to repent for their sins, we might somehow arouse our conscience that has fallen asleep and gear our hearts for penance. All this seems inordinately difficult and impracticable for us. This is how St. David the prophet repented for his sins: *I am weary with my groaning; all the night make I my bed to weep; I water my couch with my tears* (Ps. 68). O Lord, forgive us, sinners!

Do we grieve over embarking at times upon a path which only seems decent, but in reality leads to sin? *The wicked*, Holy Scripture says, *performs a deceitful work* (Prov. 11. 18), i. e., he does not propose to use some God-repu-

gnant filth, but under the guise of goodness wants to deceive and ruin us. If at confession one does not take the advice of spiritually experienced pastors and follow it absolutely, then many unauthorised deeds and subtlety, supposedly about the Divine, such as inordinate fasting, the rule of prayer and much else, will lead us into a state of satanic temptation, so-called delusion of the soul and will ruin us forever. If, however, by the grace of God one is not ruined entirely, it is extremely difficult to set aright one who has been spiritually tempted, as one who has become proud or unaccustomed to obeying a spiritual instructor. In monasteries, spirit-bearing startsy used to say of those who wished to enter Heaven ahead of time and who did not learn how to repent for their sins: "Did you see the fallen one? Know that he followed his own advice."

The saving Christian yoke of meekness, humility, sorrow for one's sins and obedience brings us closer to the Lord. Christ was *obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name* (Phil. 2. 8-9). He who repents for his sins expresses the concord of his conscience with Divine judgment. And God extols and accepts us into the great and blessed dignity of His sons and daughters in grace if we take upon ourselves a yoke that is necessary but difficult for our frail being—the yoke of obeying all and sundry whom the Lord has placed over us. Forgive us, O Lord, for our former accursed disobedience, for our hearts that have grown hard to tears!

Christ calls us to perfect joy and teaches that the path to it lies through the acquisition of a special spiritual virtue—thirst for the righteousness from above. *Blessed are they which do hunger and thirst after righteousness: for they shall be filled* (Mt. 5. 6).

As St. Ephraem Syrus, wisely observed, the righteous "under the gaze of Divine Truth melt from hunger and dry up from their thirst to be moistened by the dew of the Spirit. We, however, are imbued with sinful sorrow from ignorance of the Law, defiled and weak in our conscience, and remiss in life."

The ability to perceive the Righteousness from above comes to a person who in his heart is convinced that he is poor in spirit, grieves over his sins and is humble and meek, when he cognizes the truth of his salvation given in the Divine commandments, and indeed, in Righteousness, fulfils them by starting to live in unity with God.

What is hunger and thirst after Righteousness? Man was created righteous, sinless and holy by God. His spiritual nourishment was Righteousness, or its everlasting Source—the Lord God. In unity with Him man did not

Continued. For the beginning see *JMP*, 1987, nos. 5, 6.

know what it meant to hunger and thirst for Righteousness, for he was satiated with it in abundance, perceiving life around him through the "eyes" of His Righteousness. But when the first man sinned and fell away from God, he forfeited his natural element—Divine Righteousness—and began to feel its loss and experience hunger and thirst, sorrow and constriction from an insufficiency of divine blessings.

It is this commandment that prompts us to cognize the *good, and acceptable, and perfect, will of God* (Rom. 12. 2), in order to live by it day after day. In coming to know divine will, we realise how weak our thirst for Righteousness is, which impels us daily to read Holy Scripture and understand it as the voice of divine love, which urges us not to retreat from His Righteousness. We are at fault before God and before the cause of our own salvation in that we are insufficiently attentive to the divine grace-giving power which is bestowed upon us in the Sacraments and the prayers of the Church and which helps us see our life in the light of Divine Righteousness. Forgive us, O Lord!

In the church of God we take part in the liturgy, touching upon the blissful experience of those being saved in the Church and partaking of the Body and Blood of Christ the Saviour. And the Lord Himself enters us—the *way, the truth, and the life* (Jn. 14. 6). Yet how often during divine services we are inattentive to what is being read and sung in the church, we become distracted, and mentally utter words of condemnation, accusation and dissatisfaction with those who are serving or singing, or with one another. How often we say words in the church itself which are dictated by vexation, affront or discord, and they screen the beauty and verity of evangelical Righteousness from us. Though abiding in the Source of Righteousness, we do not rejoice in divine grace, we do not experience a thirst to have the fruits of doing good works, like a withered fig tree (Mt. 21. 29; Lk. 13. 7). O Lord, forgive us, sinners!

Who of us does not languish from spiritual hunger? Yet, though experiencing hunger, we are in no hurry to satiate ourselves. We are blinded by the wiliness of the sin-loving and self-interested flesh, wherefore we do not live according to our conscience—the witness of Divine Righteousness in our souls. We frequently stifle by force the voice of the conscience so as to please ourselves rather than Divine Righteousness. Owing to our insensibility we are dead to Righteousness, and, unfortunately, alive to darkness. We are unconcerned with the cause of the salvation of our souls, with the strengthening in it of the salutary faith in Christ as the Redeemer of the world. Do we try to channel all the powers of the soul to the faith and goodness of Divine Righteousness? No, we do not. O Lord, forgive us, sinners!

How, then, do we take care of our corporal health? If we see a book about some medicinal herbs or hear of a medical prescription, we immediately hurry to read it, put it down, memorise its advice and advise others to use it for that matter. But it does not even occur to us to find a means to heal the malady of the soul from which we are suffering in spiritual books. The many things we ask priests and startle about! Yet, we rarely seek advice on

how to rid ourselves of the martyrdom of bad habits and sinful customs! We spend too little time reading the Book of Truth—the Holy Bible. The Church offers this salubrious reading to our attention during almost each service. But we so often listen to this reading in an irreverent manner. We instead consider this moment of the liturgy a break in the praying and fill this time either with conversation, or by walking back and forth in the church, disturbing those who are listening to the Word of God being read. We either straighten candles or icon lamps or, maintaining outward reverence, become lost in thought. Forgive us, O Lord, for such carelessness toward Thy Righteousness!

We, Christians, redeemed from eternal death by the sufferings of Our Lord Jesus Christ, are not taking care of the health of our souls. The path to it lies in prayer to God. We pray too little, however. We rarely go to church and the domestic prayer rule has become a burden to us. We manage to find the time for everything but prayer. O Lord, forgive us, sinners!

The Church proposes to us salutary fasts to improve our spiritual health, to develop our spiritual perception. But fasts are burdensome to us, we reject them in our lewdness and immoderation. And we cite all manner of reasons to justify violating fasts. We likewise forget about spiritual fasting, which consists in bridling the passions and in sacrificial doing of good deeds. O Lord, forgive us, sinners! And grant us hunger and thirst for Thy Righteousness, so that we might forestall Thy fearsome and righteous judgment by means of sincere penance!

Thirst for Divine Righteousness finds its satisfaction in great devotion to God. Devotion is the best sacrifice to God and the true earnest of His blessings. Devotion to the Lord presupposes a special disposition in which a person offers his entire being and everything that belongs to him or happens to him to divine will and providence, thus safeguarding his spirit and body.

A person who is not devoted to God acts according to his own will, counting on his own intellect. Having lost perfection and bliss, he has abducted himself from God, Who by right as the Almighty possessed him and Who made him His own by placing His imprint—His image—on him. Man's thirst for his own will infected nature with human sin and death and the entire world with damnation. And man will not cease engendering evil until he is fully devoted to God.

We will have to repent for not being devoted enough to God, Who alone is capable of bestowing upon us blessings, life, sanctity and heavenly bliss. Let us repent for the inadequacy of our thirst to perfect our souls so that we might in God find peace through faith, hope and charity. Let us repent that we have not offered to God the Saviour all our strengths and capacities, like some vessels to be filled with the Heavenly, incorrupt and divine dew of the Spirit. Forgive us, O Lord! Accept the depository of our spirit and protect us from the unwise whims of our sinful will.

A. A.
Archpriest Gennadiy NEFYODOV

(To be continued)

Sticheron from the Service to St. Sergiy of Radonezh

Trinity-St. Sergiy Lavra Chant

Пре - по - доб - не от - че Сер - ги - е, ми - ра кра - со - ту

и сла - дость вре - мен - ну - ю от - нюдь воз - не - на - ви - дел е - си,

мо - на - шес - ко - е жи - ты - е па - че во - злюбив,

и Ан - ге - лом со - бе - сед - ник бы - ти

спо - до - бил - ся е - си, и све - тиль - ник мно - го - свет - лый Рос -

- сий - ски - я зем - ли, чу - дес - ми,

я - ко-же вто-ро-е солн - це , си - я -

- я . Но всех нас по-ми-най , со-вер-ша-ю-щих

свя-щен-ну-ю па-мять тво-ю : мы бо ча-да тво-

- я и ов-цы тво-их уче- ний , и тя на

по-мощь при-зы-ва- ем , про-ся-ще то-бо-ю при-

- я-ти мир и ве-ли-ю ми- лость .

THEOLOGICAL STUDIES

Jubilee Collection for the 175th Anniversary of the LTA

Moscow Patriarchate Publication, Moscow, 1986, 350 pp., illustrated

A special edition of *Theological Studies*, a jubilee collection dedicated to the 175th anniversary of the Leningrad Theological Academy, was brought out in 1986. The history of the academy dates back to 1721, when the Slavonic School was founded at St. Aleksandr Nevsky's Monastery in St. Petersburg. In 1726 the school was renamed St. Aleksandr Nevsky's Slavonic-Greek-Latin Seminary in connection with the introduction of instruction in Latin and Greek into the curriculum; in 1788 it was transformed into the Main Seminary; in 1797 it was renamed St. Aleksandr Nevsky's Academy; finally, February 17, 1809 saw the opening of the St. Petersburg Theological Academy (see: Chistovich. *Istoria St. Peterburgskoi Dukhovnoi Akademii* [A History of the St. Petersburg Theological Academy] St. Petersburg, 1857). After 1917 the Petrograd Theological Institute (1920-1923) became the academy's successor, followed by the Higher Theological Courses in Leningrad, which existed until 1928. The theological academy in Leningrad was revived in 1946.

A festive celebration of the 175th anniversary of the Leningrad Theological Academy was held on October 9, 1984 (see: *JMP*, 1985, No. 2, pp. 22-32).

The jubilee collection of *Theological Studies* opens with a preface by Metropolitan Antony of Leningrad and Novgorod (†1986), which notes the continuity between the modern studies featured in the collection and the traditions of the old theological schools (p. 5). This is followed by a contribution by the former rector of the LTA, Archbishop Kirill of Vyborg (now of Smolensk and Vyazma), entitled "Theological Education in St. Petersburg—Petrograd—Leningrad: Tradition and Research" (pp. 6-34). After an interesting excursus into the history of West European, Byzantine and Russian theological education, the author delves into the founding and development of the St. Petersburg Theological Academy, the creative activity of its most prominent lecturers and their contribution to Russian theological scholarship, changes in the Academy Rules in the 19th-early 20th century, and the transformations that took place at the academy after the Great Patriotic War. Concluding the historical survey, Archbishop Kirill dwells on the tasks facing the modern Orthodox theological school, which combines faithfulness to Church tradition and openness to new problems, witness to the truth of Orthodoxy and participation in the spiritual search of present-day humanity. The notes to the contribution contain much valuable bibliographical information about professors and lecturers at the academy and their scholarly works. Their pictures are featured here on a black-and-white insert.

This is followed by a study by LTA lecturer,

Archimandrite Docent Avgustin entitled "Problems of Christian Unity in the Activities of the Petersburg-Leningrad Theological School (1809-1984)" (pp. 39-95), dealing with the specifics of the activity of the academy, which became a mediator between the Russian and Western theology, and made a great contribution to the formation of Orthodox ecumenical traditions.

Mention should be made of the extensive specific information on Orthodox-Catholic and Orthodox-Old Catholic dialogue, dialogue with representatives of the non-Chalcedonian Churches, the Church of England, the American Episcopal Church, the Lutherans and the Reformed, and also on LTA involvement in modern ecumenical movement.

The contribution by Archpriest Prof. Vladimir Sorokin of the LTA entitled "Metropolitan Grigoriy (Chukov) of Leningrad and Novgorod and His Church-Education Work" (pp. 96-141) deals with the childhood, boyhood and youth of the outstanding hierarchy (1870-1955), with whose name the revival of the Theological Schools of the Russian Orthodox Church, the LTA among them, is connected. The collection features the "Talks" he delivered in the rank of archpriest, prior to having taken the monastic vows (pp. 142-156): "The Inner Moral Law," "The New Testament Law of the Gospel," "A Christian View of the Meaning and Goal of Human Life," "The Fundamental Principle of Christian Morality," and "Love as the Guiding Principle of Human Life". These thematically intertwined sermons are fine examples of Orthodox homiletics.

Of great theoretical interest is the study by Archpriest Prof. Liveriy Voronov of the LTA entitled "Question of Filioque as Seen by Russian Theologians" (pp. 157-185). The author turns to the works of the outstanding scholar, Academician V. V. Bolotov (1854-1900), a prominent expert on this question, who noted that theologoumenon* of St. Augustine underlies the Catholic teaching on Filioque, namely, that the Holy Spirit proceeds not from God the Father alone, but also from the Son of God. Archpriest Liveriy Voronov analyses and compares the views of V. V. Bolotov, Metropolitan Makariy (Bulgakov) of Moscow, Prof. A. I. Brilliantov, Prof. V. N. Lossky, Metropolitan Filaret of Minsk and Byelorussia, and other eminent theologians; the author polemicalises with some of them, such as V. N. Lossky.

Filioque as a theologoumenon, but not dogma, as well as non-acceptance of it, concludes Archpriest Liveriy Voronov, must not be viewed as an insurmountable dissociating ob-

* Theologoumenon—personal theological opinions of the Holy Fathers of the Undivided Church which do not contradict dogmata.

stacle to the restoration of communication between the Churches of East and West; Christian Love "morally obliges theologians to search for mutual understanding, which is capable of eliminating mendacious conflict situations" (p. 182).

This is followed by an article by the LTA lecturer, Archpriest Vladimir Mustafin, entitled "Philosophic subjects at the St. Petersburg Theological Academy" (pp. 186-191). Considering the counterpoising of philosophy and theology to be incorrect, the author underscores the great importance which was accorded at the St. Petersburg Theological Academy to philosophical disciplines designed to explain and intelligently substantiate the foremost truths of Christian dogma. The first philosophy lecturer at the academy was Archpriest Prof. Feodor Sidonsky (1805-1873), the author of *Geneticheskoe vvedenie v Pravoslavnoye Bogoslovie* (The Genetic Introduction into Orthodox Theology) (St. Petersburg, 1877). His successors V. N. Karpov, A. A. Fisher, I. A. Chistovich, A. E. Svetilin, Archpriest Ioann Yanyshhev, M. I. Karinsky, et al. incorporated logic, psychology, metaphysics and pedagogics into the curriculum. Beginning in the mid-1880-s lectures on the philosophy of law and the philosophy of ethics were also read regularly at the academy.

The article by Hieromonk Iannuariy entitled "Contribution of the St. Petersburg Theological Academy to the Russian Bible Studies" (pp. 192-198) is a short survey of a number of studies on bibliography by outstanding Russian scholars; Metropolitan Filaret (Drozdov) of Moscow, professors V. G. Rozhdestvensky, A. P. Lopukhin, F. G. Eleonsky, et al. The author focuses in particular on a three-volume study by Academician N. N. Glubokovsky entitled *Blagovestie svyatogo apostola Pavla po ego proiskhozhdeniyu i sushchestvu* (The Preaching of St. Paul in Its Origin and Essence), St. Petersburg, 1905, 1910, 1912, which he considers unparalleled in world bibliography in terms of volume and scholarship (some 2,500 pages and some 10,000 notes).

Thematically close to the study of Hieromonk Iannuariy is the article by LTA lecturer, Hieromonk Aleksiy, entitled "Contribution of the St. Petersburg-Leningrad Theological Academy to the Russian Bible Studies" (pp. 199-210). It deals with translations of the Holy Scripture into Russian and with questions of Biblical textology. The author notes that from the outset efforts to create a Russian translation of the Bible were inseparably bound up with the activity of the St. Petersburg Theological Academy, whose rector, Archimandrite (later Metropolitan) Filaret Drozdov was one of the directors and subsequently vice-president of the Russian Bible Society (1812-1826). Archpriest Prof. Gerasim Pavsky (1787-1863), a lecturer of Early Hebrew who taught at the academy from 1814 to 1836, concluded the translation of the Old Testament edifying books and the Prophets into Russian. The St. Petersburg Theological Academy graduate, Archimandrite Makariy Glukharev, a famous missionary, translated the Book of Job into Russian. A contribution to the translation of Old Testament books was made by the St. Petersburg Theological Academy professors M. A. Golubev, D. A. Khvolson, I. E. Lovyagin and others. In 1915 a Bible Commission was formed at the Petrograd Theological Academy. Difficult historical conditions cut short its

activity almost at the very outset. In 1969 Group of Bible Studies was set up at the Leningrad Theological Academy; it set itself the task of carrying on the work of the Bible Commission. A number of Commission archival materials were published in the *Theological Studies* Nos. 13 and 14, 1975.

The next contribution is by LTS teacher Hieromonk Innokentiy entitled "The St. Petersburg Theological Academy as a School of Church History" (pp. 211-268). "Over the 109 years of its existence", the author notes "the St. Petersburg Theological Academy has played an impressive role in the progress of Russian ecclesiastical science and theological thought and in the development of religious education and the spread of Christian enlightenment" (p. 211). He examines several periods in the history of the academy, the most significant of which spans the final quarter of the 19th and the first decades of the 20th century. During this period the academy produced the highest synthesis in church-historical science, which was marked by the work of professors I. E. Troitsky, V. V. Bolotov, N. K. Nikolsky, A. I. Brilliantov, et al. "Extreme exactingness towards the findings of study and veracity of the conclusions being drawn, depth of theological perceptiveness in assessing events in church history, and breadth of vision of the historical horizon of Church reality" (p. 242)—these characteristic features of the works by the academy professors and what comprise its scholarly achievements are a church-historical school. Many works by the above-mentioned scholars, which are kept in Leningrad archives and libraries, have yet to be published; their study and scientific actualization are one of the foremost tasks of the LTA at present.

The article "On the Source of the Tradition of 'Theology of Peace' at the Leningrad Theological Academy" (pp. 269-280) by LTA student S. A. Ovsyannikov concerns the theological aspects of peace-making in the studies of LTA professors and lecturers (Metropolitan Nikodim of Leningrad and Novgorod, Archpriest Lively Voronov, N. A. Zabolotsky, et al.) in connection with the influence exerted on them by the "irenic theology" of Archimandrite Filaret Drozdov, V. V. Bolotov, Archpriest Ioann Yanyshhev, I. T. Osinin, Archimandrite (later Patriarch) Sergiy Stragorodsky and other professors of the academy.

Featured on pp. 282-294 is "Commentary on the 2nd Psalm" by Metropolitan Filaret Drozdov, reprinted from the journal *Chtenia Obshchestve Lyubitelei dukhovnogo prosveshchenia* (Readings in the Society of the Lovers of Spiritual Enlightenment) (1873, No. pp. 3-27).

The collection concludes with a publication of selected lectures by Metropolitan Anton (Vadkovsky; 1846-1912) of St. Petersburg and Ladoga on homiletics, which are united within the framework of the general theme "Works of the Holy Fathers as Aid for Preachers. History of Preaching" (pp. 299-350).

Soon after publication, the jubilee *Theological Studies* collections, still bearing the odour of printing fluid, were given to the graduates of the Leningrad Theological Schools. The commemorative gifts were presented to the graduates at the graduation ceremony on June 1, 1986 by Archpriest Prof. Nikolai Gundyaev, Rector of the LTA and LTS.

V. NIKITIN



THE SUZDAL CHURCH OF ST. CONSTANTINE

PUBLICATION
OF THE MOSCOW
PATRIARCHATE